

“NAQLUNA”

OR

SOME PUSHTU PROVERBS & SAYINGS

BY

COLONEL C A BOYLE, C I E, D S O



(Second Edition)

Published by :—

FAQIR CHAND MARWAH

BOOK-SELLER AND PUBLISHER

PESHAWAR.

(ALL RIGHTS RESERVED)

Price Rs. 5

1939.

PRINTED AT

* THE IMPERIAL (ELEC) PRESS, PESHAWAR

PREFACE TO THE FIRST EDITION.

It is hard for an Englishman to realise the importance illiterate Pathans attach to the proverbs and maxims which are used by their fellow tribesmen. To them they represent the accumulated wisdom of generations of wise men. Nothing will appeal so much to their keen sense of humour as a well-known proverb aptly quoted in the course of conversation. On occasion, when they will listen to no other kind of argument, they will accept the decision of one of their own maxims which fits the case.

An example of this was the late Sir George Roos Keppel's answer to a 'jirga' of Massuzais which he had convened in order to inform them of the compensation the Government demanded for a series of raids they had made into British territory. The Massuzais are divided up into two political factions the black and the white factions (Tor

and Spin Gund), between whom for centuries, there has been an undying blood feud. The elders of each of these factions blamed the other faction for the raids, and extolled the friendship of their own faction for the British. Sir George Roos Keppel listened to their tirade and at the end remarked, "a dog, whether it be black or white or grey, is a dog just the same." To hear one of their own maxims quoted as a reply made them realise, more clearly than any other form of answer, that further argument was useless, and that the tribe as a whole was held responsible for keeping the peace.

The proverbs and sayings in this book I have collected from the rank and file in the Frontier Militias and from villagers, the large majority of whom were illiterate. Examples will be found of the proverbs of Afridis, Bangash, Khattaks, Sulaiman Khels, Turis and Yusufzais. It must be understood that no one Pathan will know all of them,

though it is certain he will know some. They must be used, therefore, with discretion. The answer one would get by asking a Khattak if he knew the meaning of a Yusufzai's scathing criticism of Khattaks in general, can better be left to the imagination than described. Some of the sayings will sound vulgar and coarse to English ears. The Pathan does not consider them so; and it is from his point of view that they should be judged. The student of Pushtu will find in them a wealth of idiom, and expression and a comprehensive vocabulary. The uses of the tenses of the verb are particularly noteworthy. The Pathan frequently uses the past tense when we in English use the present and vice versa.

Although the collection is by no means complete, it is hoped that a study of the book may help the student in conversing with Pathans to understand that little bit which one so often misses and what it is they are all laughing at.

PREFACE TO THE SECOND EDITION

The first edition of Naqluna met with some criticism on the grounds that certain of the proverbs were not used, that there were grammatical mistakes in others etc etc Khan Bahadur Ahmad Jan of Peshawar very kindly offered to revise the whole book with me

With his advice certain of the sayings in the first edition, which are only used in certain localities or tribal areas, have been omitted, and have been replaced by others which are more generally known

On my own responsibility, however, a few sayings of local import, complete with grammatical mistakes, as they are actually said have been retained

The proverbs are re arranged in alphabetical order, and the key word in each is over-lined

My best thanks are due to Khan Bahadur Ahmad Jan for all the trouble he has taken in checking all the proofs and for the untiring help he has given me in the revision of the book

SIMLA

April, 1938

C A B

THE PATHAN TRIBES

OF

THE NORTH-WEST FRONTIER PROVINCE.

—:o:—

(1)

HISTORY

Every true Afghan claims descent from Afghana the son of Jeremiah, the son of King Saul of Israel. This Afghana is said to have been the Commander of the forces of King Solomon.

They say that, in about the year 600 B. C., their ancestors were carried away from Palestine by Nebuchadnezzar, who settled them as colonists in Persia and Media. Media is part of the modern Kurdistan, and it is interesting to note that the Kurdish language is very akin to Pashto.

In the course of time they migrated east into the mountains of Ghor to the east of Herat, and the modern Hazarajat of Afghanistan, where they were known as the Beni Israel, or the Beni Afghana.

In 327 B.C., Alexander invaded India, and Heroditus mentions in his history, that at that time the Apatyae, who have been identified with the modern Afridis, lived in the Safed Koh; the Satragyddae, who have been identified with the Khattaks, occupied the Sulaiman range and the northern portion of the plains between it and the Indus; and the Gandhari, who lived round Peshawar.

These, who probably represent the original frontier tribes, were of Indian extraction and Buddhists.

In about the year 626 A.D., Muhammad, the Prophet of Arabia, sent a missionary, Khalid-bin-Walid by name, who is said to have been an Israelite, to convert the Beni

Afghana in the mountains of Ghor. These people were very impressed with what they heard, and eventually their chieftain, Kais, (or Kish) went himself with some of the elders of the tribe to see Muhammad and to hear him preach.

They were soon converted, and Kais, on conversion, was given the name of Abdur-Rashid. The Prophet was so impressed with the steadfastness of his faith that he gave him the soubriquet of 'Pathan', which, in Syriac signifies the wood on which they lay the keel when constructing a boat.

It is from the three sons of Kais — Sarban, Gharghusht, and Baitan, that all Pathans trace their descent.

Kais and the elders returned to Ghor, and soon succeeded in converting the Beni Afghana to Islam.

Inspired with the fanaticism of the new faith, the Beni Afghana advanced eastwards, converting the people as they went. By

700 A.D., they had reached the line Kabul-Kandahar. The people of the country were then either Persians who were fire-worshippers—‘Gabr’, or Indian Buddhists.

At Kandahar they met the Gandahari; whom they were unable to defeat by force of arms, and so they settled in the district, and intermarried with them, and at length converted them to Islam. They also adopted from them the Pashto language. In the course of time the two races became so completely amalgamated as to form a distinct nation, called the Afghans, professing to be descended from Kais.

Eventually all the Gandaharis accepted Islam, and under the banner of Islam advanced eastwards until, by the year 750 A.D. they reached the Indus.

In the eleventh century, India was invaded by Mahmud of Ghazni, who

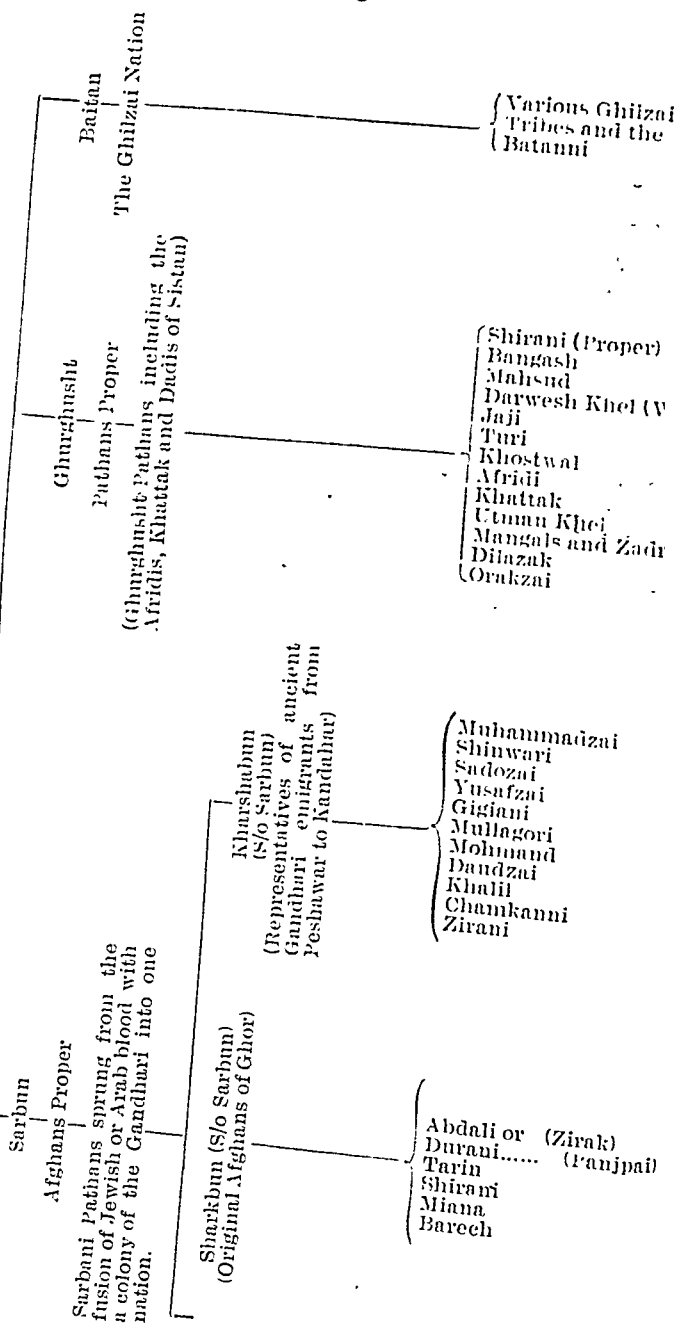
converted the Afridis to Islam.

It was not until the end of the twelfth century, after the invasion by Muhammad Ghorī, that the original frontier tribes-the true Pathans-were converted.

So the invaders spread over the frontier, and eventually formed themselves into tribal communities, and the various wars and invasions of history have given them the lands they now possess.

TABLE SHOWING ROUGHLY THE DESCENT OF THE AFGHAN AND PATHAN TRIBES IN ACCORDANCE WITH THEIR OWN TRADITIONS.

Kais—Abdur Rashid.



(II)

The characteristics of the Pathan.

All of us can appreciate the fact that he is a good sportsman and enjoys a day's shooting or fishing. Moreover he usually has a great sense of humour, and will laugh heartily at a joke. *Prima facie* cheerfulness, courage, courtesy and generosity are his outstanding characteristics. His hospitality indeed is proverbial. So, those British officers who come in touch with the Pathan and can understand his language are much attracted by him.

However, those who have experienced the state of utter lawlessness that exists in their country, or who have been engaged in operations against them, will describe them as blood-thirsty, revengeful and treacherous.

It must be remembered that every Pathan is in honour bound to defend his *izzat* (honour) in the case of the individual, in accordance with the standard which is

termed *Pukkhto*, and which, in the case of the tribe, is governed by a code of laws called *Pukkhtunwalai*, which is based on *nang* or *nang-i-Pukkhtana* i. e. tribal honour.

Should he fail, in accordance with this code to exact retribution for insult, murder, etc, he becomes an object of scorn to his tribe-an outcast-*daus*.

(III)

Tribal Organisation.

The basis of the tribal organisation is the *kor*, i. e., the house or family, the members of which acknowledge the authority of the eldest member.

The village will consist of several *kor* and is subdivided into *kandis* all of which will acknowledge the authority of the village *malik*.

A clan, which may be called a *khel*, or may be designated by the suffix *zai*, is composed of a group or several groups of

villages These as a rule, acknowledge a chief *malik*. In the Peshawar district this latter may be called *malik-i-tappa* where a group or several groups of villages is called a *tappa*. A number of such clans may be combined into a *qaum* or tribe, and if they are not divided by some feud, the various clans may recognise one chieftain.

Each *khel* or clan is a separate little democracy. Its internal affairs, blood-feuds and disputes are settled by its *jirga* or council of elders, which is guided in its work by the above-mentioned code of laws (which is) called Pukkhtunwalai.

(iv) Pakkhtunwalai

This code is based on three principles — *mailmastia* or hospitality, *Nanawate* or protection, and *Badal* or retaliation.

Mailmastia: Most villages possess a *hujra* or guest house where guests and stray travellers are housed and entertained as

guests of the village as well as circumstances permit. Should no *hujra* exist, they will generally be given shelter in the village mosque. The village holds itself responsible for the person and property of a guest for the duration of his stay.

Pathans regard hospitality as an essential duty.

Nanawāte: This term signifies going as a suppliant to some person's house to seek (a) refuge or asylum: (b) forgiveness or pardon: (c) a favour or assistance.

In the first case, the man to whom the request has been made must shelter the suppliant even at the risk of his own life.

In the second and third cases, he usually solicits the good offices of some elders, *Mullas*, or *Sayids* who form a deputation for the suppliants.

In accordance with the custom of the Afghans such a request can seldom be

refused.*

Recently there have been examples of a very intense form of *Nanāwate* which takes the form of a deputation of women bearing Qurans on their heads.

Badal: This signifies the taking of retaliation for insults whether personal or to the family or tribe; or for injury; or in pursuance of a blood-feud. Sometimes, when a man is too weak to take his revenge, he has recourse to *balandra* i.e. hired assassins.

(V)

Blood-feuds.

These may be either individual, inter-village, tribal, or general.

They are of two types-*zboda* and *wural*. In the former men only are shot; in the latter women, cattle, dogs etc, are shot as well.

The most common causes of these feuds are intrigues with women, the murder of a

*Translation of *Da Qissa Khani Gap* by Khan Bahadur Ahmad Jan

member of the family, or of their *hamsayas*, disputes about debt and inheritance, and quarrels about land and water.

Sometimes these feuds are settled by the offenders paying *sāz* or *khun-bahā* (blood money) in accordance with the decision of the *jirga* ; and, on occasion, the good offices of a British official may be requisitioned to effect a settlement.

There are two feuds which may be said to be more or less common throughout the Frontier. The first is between the sects of *Sunni* and *Shiah*, the two religious factions in Islam.

In the N.W.F.P. only the Turis in the Kurram, half the Bangash, who live west of Kohat, and some sections of the Orakzai are *Shiah*, and all the other tribes are *Sunni*.

This feud has been in existence since 681 A. D., and can be compared to the struggle between the Western and Eastern churches in the Middle Ages.

The British Government might become involved in this by being asked to mediate or to protect a local minority.

Secondly there is the feud between the factions of *Gar* or the *Spin Gund* and the *Samul* or *Tor Gund*.

Although nowadays the feeling between these two factions seems to be gradually lessening, the feud is of sufficient importance to warrant mention.

The origin of this feud is nebulous. Many stories which are mere fables are told of its origin, but the truth is believed to be as follows :—

When the Beni Afghana reached Kandahar, the city was divided into two camps—the Gabr or fire-worshippers, and the Indian Buddhists who were called Saman. They both accepted Islam, but never combined, and as they advanced east, the peoples they converted adhered to the one faction or the other.

“Black dogs, white dogs, grey dogs are all dogs to us!”

There was nothing more to be said. and the *jirga*, realising that they could not play off their feuds against us, dispersed.

Note :—It may not be out of place here to note the difference between a *jirga* and a *maraka*. The literal signification of the latter word is mutual consultation, coming to terms; making peace.

A *maraka* is a tribal council which anyone can join, whereas in a *jirga* only such elders or persons can take part who are recognised by the tribe.

A note on the fighting characteristics of the Pathans

These are considered only with reference to operations involving the use of Government forces.

Such operations can be considered under two headings :—

- (1) Raids on villages, herds, flocks etc. in British territory.

- (ii) Operations against a punitive force of all arms, or offensive operations in British territory as the result of a *ghaza* (jihad-holy war).

Raids: It must always be remembered that the object of the raiders is to seize the cattle or herds or other form of loot from the village concerned, and that they do not wish to fight, and will not fight except to cover their retreat. Moreover, should they have the slightest suspicion that information of the proposed raid has leaked out, they will not carry it out till a later date.

The following may be taken as an example of the principles on which they work when raiding :—

The evening before the day on which the raid is planned to take place, some travellers will halt at the village and ask for permission to spend the night at the *hujra*.

These travellers may consist of two old men and a woman, with a bullock, and possibly a mule or donkey heavily loaded.

During the night these travellers will endeavour to get up into one of the towers of the village

Their rifles will be taken off the mule or donkey, or out of their clothes

A little after dawn, when the cattle are driven out to graze, the raiding party will descend on them, and the boys driving the cattle will give the alarm. The village *chugha* will turn out to find that it is under fire from one of the village towers. The confusion that ensues will give the raiders sufficient time to get the cattle under way.

At this juncture the occupants of the tower will endeavour to make good their escape.

The covering party, when unable to get into the village as described above, will take up a suitable position outside the village during the night.

Major Operations The tribesmen's object in such operations will be either to

defend their country from an invading force, or, when inspired with fanaticism by the preaching of some Mulla or holy man, to attack and kill the infidels, or give their lives in the attempt.

In this latter case some initial success may be achieved by synchronised raids on a large scale on villages just inside the frontier, yet sooner or later they will be opposed by considerable regular forces, and they will be faced with the necessity of defending their country.

(a) *How the lashkar collects*: When the elders of the tribe have decided to oppose the Sarkar with force, they will, in consultation with the most important and experienced of the leaders of the village *chighas*, decide on a plan of campaign. At the appointed time, the *chigha* drums will be beaten in the villages, and the *chighas* will assemble. These will then be led to the rendezvous, and so the *lashkar* will be formed.

Each man will be armed, probably with

a 303 or other modern rifle, will be carrying all the ammunition he possesses, and sufficient food for three days or more. If circumstances permit, his women folk will replenish his supply of food, otherwise he may be compelled to return to his home or to some nearer village for the necessary provender.

Thus it will be seen that once the *lashi ar* has deployed in accordance with the accepted plan, it will be very difficult for them to alter that plan or to make new dispositions.

(b) *How they get their information* — The Frontier Cantonment on such occasions will be full of tribesmen who have come in ostensibly with the object of doing business in the bazar. These will get into conversation with the servants of British officers etc and will get early information of any unusual military activities etc.

Mention must be made of the motor 'bus' which nowadays assists rapid communication and, where motor roads exist,

provides a new form of contact between tribe and tribe, and brings the tribesmen into closer touch with administered territory.

As the columns march out along the roads, stray unarmed Pathans will be met. These may be old men or boys with bullocks or donkeys. As the column moves on they will signal with staff or head-dress to the 'shepherds' on the hill-tops. These 'shepherds' will take up positions on the hills from which a wide view of the approaches from the plains is obtainable. They will be in touch with the advanced elements of the *lashkar*.

It may also be noticed that as the columns march along the road, fires will be lit in or just outside the various friendly villages by the side of the road.

The 'shepherds' on the hills will notice these fires and appreciate their import.

Thus the *lashkar* will have early information of the approach of the Sarkar's forces.

(c) *The battle* It must be remembered that the two chief factors which affect the tactics of Pathans in action with British-Indian forces are —

(i) The fact that they realise that although they may be able to defeat and destroy detachments, they can never hope to defeat the Sarkar's troop decisively.

(ii) The fact that they estimate the result of an action by heads rather than by the temporary capture or loss of localities ; unless the locality be a very holy shrine or an all-important village

They will therefore take up positions, very carefully concealed and weakly held from which they can snipe the troops at long ranges as they advance from below. From the air these positions will be invisible, and for the artillery and infantry there will be no visible target. Caves which abound in the hills are favourite defensive localities especially as they provide cover from air-craft

Natural adepts in the use of ground, nowadays the tribesmen are becoming more and more 'airminded'. In any case much of their country is unfavourable for observation from the air, and they quickly learn the art of concealment from air-craft by dispersion, movement in small parties and by night etc.

The *chighas* or detachments which have been detailed to perform a *tura i.e.* an outstanding act of bravery, will be located under cover in suitable localities on the flanks etc.

These *chighas* will take every opportunity of ambushing unwary detachments of troops, and if an exceptional opportunity offers, of delivering an attack with the *arme blanche* on the unprotected flanks of the advancing columns.

In any case they know that, sooner or later the advanced troops will have to retire to their camp, and then they will take advantage of their superior mobility on the hill-side to harass their retreat with the

object of inflicting as many casualties as possible at a minimum cost to themselves

The advance of the British-Indian forces is, of course irresistible, and so they find themselves forced back to the limits of their territory. Now they will cross the frontier either into Afghanistan or some other tribal territory and demand *nanawāte*

The tribal *jirga* makes a formal surrender to the British authorities, the terms of peace are enforced, and in a few years' time the erstwhile warriors will return to their own lands in the guise of peaceful and law abiding citizens

The most important tribes and where we now find them.

Tribe.	Locality.	Nos. of fighting men	Main sections and politics.
AFRIDIS	Tirah—900 sq. miles S. & W. of Peshawar.	44,000	Adam Khel Gar. Kambar Khel..... Gar. Kuki Khel..... Gar. Malikdin Khel Samil. Zakha Khel..... Samil. Others less important.
BAJAURIS or TARKAN- RIS (originally of Yusufzai stock)	Bajaur & Dir.	34,000	Mahmund. Isozai. Ismailzai.
BANGASHI	W. of Kohat and in the Kurram	8,000.	Miranizai } All Gar. Baizai } Some Shiahs in Samilzai } Kurram, Hangu and some of Samilzai.

Tribe.	Locality.	Nos. of fighting men.	Main sections and politics.
BATAN-NIS CHAM-KANNIS	Borders of Tank and Bannu from Gabar Mountain to the Gumal. East & North East Kurram.	6,000 4,500	<div> <div> Tatta. Dhana. Uraspan. Khami Khel Khawajak Kol Haji or Para Khel Bada Khel </div> <div> All Tor Gund. Some Paras are Shiabs Numbers include Ahsiani and Gaodara hamsayas. Perhaps incorrect ethnographically to class these as Pathans. </div> </div>
DAURS	Tochi Valley.	12,000	<div> "Upper", & "Lower" Tappisad Idak Mallizad </div>
KHALIL	Peshawar Valley.	8,000	Matteza Barozai

Tribe.	Locality.	Nos. of fighting men.	Main sections and politics.
KHAT-TAKS	<i>Teri Khattaks</i> in Kohat, Bannu, and Rawalpindi Dists.	40,000	<i>Teri Khattaks (Western)</i> Khwarram Seni. Teri. Barak. Saghri Bangi Khel. Nasraoti.
	<i>Akora Khattaks</i> in S. portion Peshawar and E. Kohat Dists.		<i>Akora Khattaks (Eastern)</i> Akora Yusufzai. Alizai. Bahlozai <i>Shahman Khel (Upper)</i> Kayakzai. Musazai. Dawezai.
MAHSUDS	Centre of Waziristan.	16,500	Tarakzai. Halimzai. Baizai. Khwezai.
MOH-MANDS	Kus Mohmands S. of Peshawar. Bar Mohmands.	25,000 25,000	

Tribe.	Locality.	Nos. of fighting men	Main sections and politics.
ORAK-ZAIS	Boundaries.— N. Afridis and Shinwaris. E. Afridis and Bangash. S. Bangash and Zaimukhts. W. The Khurmana and Chamkanis.	*32,000 *including Hamsayas.	<i>Ismailzais</i> .—Very disunited by feuds <i>Lashkarezais</i> .—At feud with Turis, Zaimukht, Ali Khel, and Mamuzai Orakzai. <i>Massuzais</i> —Samil faction allied with Zaimukhts, Alisherzais. Some Gar Sections. <i>Daulatzais</i> —Samil <i>Muhammad Khel</i> —Shiah and Gar.
TURIS	The Kurram Valley.	6,000	<i>Sturi Khel</i> .—Sunni and Shiah Gar and Samil. All Shiahs, but divided into Mian-Murid and Drewandi factions

Tribe.	Locality.	Nos of fighting men.	Main sections and politics.
URMARS	Kaniguram. Bhawalpur State. Two villages near Peshawar.	1,000	Probably connected with the Atish-Kash community in the Persian Gulf who were originally Yezidis. Ismailzai. Mandol. Alizai. Matakai. Pegohazai. Bimarai. Gurai and Sinazai. Utmanzais. Ahmadzais.
UTMAN KHEL	Cis-frontier North of Peshawar district to Mardan.	3,000	
WAZIRS OR DAR- WESH KHEL	Trans-frontier South of Bajaur between the Panjora and Swat rivers and the Ambahar valley.	16,000	
	Waziristan & Bannu District.	31,000	

Tribe.	Locality.	Nos of fighting men.	Main sections and politics.
YUSUF ZAIS	N. E. of Peshawar Distt.	25,000	<i>Cis-Frontier. Mandaur.</i> Usmanzai. Utmanzai. Baizai. Trans-Frontier.
ZAI- MUKHTS	Dir, Swat, Malakand, Bunner and Habyara (Tribal Territory). Boundaries:— N. W. Turis. N. & E. Orakzais. S. Bangash.	167,000 2,000	Mamuzai } Sami At feud Khoirad Khel } with all neighbours.

1. د هغه په سترگو کښې آب نشته

He has no sense of shame.

2. د مرغاري خو آب وه چه لږ

The pearl has lost the lustre that it once had. (This can be said of those who have lost their honour or reputation).

3. اباسيند په چپو بېرېري

The Indus flows in a raging torrent. *i.e.* Nothing can withstand its force. (This expression can be used as a warning to those who dare to attack some very powerful enemy. *e.g.*, a Pathan tribe which proposes to declare a feud with the British Government).

4. اوس خبره په اباسيند وړنگه شوه

Now the matter is launched on the Indus. *i.e.* is beyond control.

5. اباسيند هم چه کاسي کاسي (پاڼه کسو) شې نو وچ به شي

Even the Indus can be emptied by cupfuls. (cf: Drop by drop the lake is drained).

6. دَ اَپَرِدِي دِلِي دِه

It is an Afridi's hammer. (cf a bad penny.) Compare دَ مِهْمَدُو حُوکِه دِه The Mohmand's goad. (The story runs that a Mohmand from tribal territory once gave a goad to a farmer in Peshawar. Whenever the Mohmand went into Peshawar he always reminded the farmer of his favour in giving him the goad. Eventually the farmer, in disgust, handed it back).

7. هَر سَرِي دَ اَحَل پَه دِلِي سَوَر دِي

Everyone is mounted on the grey horse of Fate. (Note.—Ajal means the appointed time of death).

8. پَتُو لَه اَحَل مَرِه مَرِه

Don't die before your appointed time !
(cf : Never say die).

9. پَه چَا عَم پَه چَا اَحَر

Some are sad, whilst for other it is the Festival.

10. اختر پٽ عيد نه دي
 The Id (festival) is not a paramour that
 it can pass by unobserved. *i. e.* A
 great event cannot be kept secret.
11. چه چرته دب نه وي هلته ادب نه وي
 There can be no law and order without
 force. (The same idea is expressed
 by دب سره ادب وي cf: Spare the rod
 and spoil the child.)
12. اس چه په ميدان ورزي د سواره په زور ورزي
 When a horse gallops on the plain it is
 thanks to the skill and prowess of
 its rider. (This can be said of a
 skilful commander with reference
 to his victorious troops. ورتل = to fly.)
13. د يو اس غوږونه دي
 They are the ears of the same horse.
 (cf: They are as alike as two peas.
 cf: د يو څانگي گلونه دي They are
 flowers of the same bush).
14. د اس لته اس سهلي شي (پا زغمي)
 Horses can stand the kicks of horses.

اس لره په لاس لره

15.

Keep a horse but keep it in hand.

16. اسوبو معلونه وهل چبدخی هم پسې ورنه ورنه

Some horses were being shod, and a frog held up its feet to them as well. *i.e.* Imitation leads many into folly.

17. آسمان ده مه نکه به خپل مخ به د پريوزي

Don't spit up at the sky, it will only come back on your own face. (Used to one who abuses those in a higher position.)

18. هغه د آسمان کپ دي

He is the constellation called '*da āsmān kat*'. (This constellation always moves and changes its position. This is said of a person whom one wishes to meet but who is very hard to get hold of.)

19. اصيل له اشارت کم اسل له کوتک

A hint for the well bred, and a stick for the ill bred. (cf : A nod for a wise man and a rod for a fool.)

20. هغه د املوکو په تول کښ راغی
He has been weighed with the plums.
i. e. caught up in the stream.
21. د عاجز سړي تیل نه بلیږي او د دولتمند اور په اوبو بلیږي
A poor man's oil won't burn whilst even
the water of a rich man catches
light.
22. د وزخ تیري اوبه بېرته نه راځي
Water that has passed through the cut
does not come back. *i. e.* So there
is nothing more to be done about it.
23. اوبه په ټاټکې نه بیاږي
Water cannot be cut with a club. (To
some extent this has the signification
of 'Blood is thicker than water.')
24. اوبه په کمزوري ځای زړ ماتېږي
Water overflows where the banks are
weak. (cf: The weakest goes to
the wall).
25. د زوردار اوبه په لوړه څیږي
A strong man's water flows up-hill. *i.e.*
Everything goes well with him.

26. اونډه ده در سر واوړي نوڅه نوکړڅه سل کړ

When the water comes over one's head, what does it matter if it be one yard or a hundred yards deep? (cf: In for a penny in for a pound)

27. اوس اونډه د ورځ ندری دی

Now the water has passed the cut (in the canal etc.) i. e. Things have come to a pretty pass.

28. اونډه وڅپه د لډي چه پرهار د وگډي

Drink the water of Landi (Kabul river) that your wound may heal. (Note. The water of Kabul river is very pure and is said to have curative properties.)

29. چه اونډه وي نو تڼم (نا تڼو) نه حاجت نه وي

When water is at hand there is no necessity to perform one's ablutions with sand. (Note.—When water is not available Muslims are permitted to perform the necessary ablutions before prayers with sand.)

30. که اوبه هر خوره لوري شي خو پل نه لاند څي
 However high the water may rise it will
 still go under the bridge.
31. د اوز او د اوبو اشنايي نه شي
 Fire and water will never become friends.
32. زموږ هغه سوزي چه اوز پر بليږي
 Only that part of the ground burns
 which has caught fire. (cf: It is the wearer
 that knows where the shoe pinches).
33. د خلي اور په خرمن ولاړيد
 One blade of grass set fire to the stack.
 (cf : Little chips light great fires.)
34. د اور په زړه مه څه او د سپي په غيا مه څه
 Don't walk towards firelight nor the bar-
 king of a dog. (Note.—Advice to
 those travelling at night. Everyone
 knows how close those things may
 seem at night, and how far off they
 may be.)
35. د اور سوي په اور رغږي
 Who is burnt by fire is cured by fire.
 (cf : A hair of the dog.....)

36. اوسندہ کہ ہودہ شی ہو نہ اور نہ شی

Iron will not straighten out until it is
'heated. *i. e.* Punishment makes
an obdurate man tractable.

37. اوس پہ ہودہ وعل

To stuff a camel into the hem of one's
trousers, *i. e.* with the object of hid-
ing or stealing it. (Note :—Bada
is the hem of the trousers through
which the string passes to fasten
them round the waist. Said of a
man who does something ridicul-
ous which is sure to lead to
detection.)

38. اوس پہ پندو وہ ہو نہسی نہ وی کہ پندی
وی ہو اوس نہ وہ

When the camel was for sale I had no
money, but when I had the money
the camel was not for sale. cf :

کہ عاہس زو ہو نہسی نہ وی کہ نہنی وشری تو عاہس نہ زو

When I had teeth I had no parched
gram, but now that I have parched
gram I have no teeth.

39. اوش په دروزه نه درنډيوي

Druza will not overload a camel.
(Druza-stubble; stumps of wheat etc. left by the sickle; the hard part of the head of corn left after threshing.) cf :

اوش په غايل نه درنډيوي

A camel's load will not be made more heavy by putting a sieve on it.

40. گوره چه اوش په نوم اړخ خملي

See on which side the camel will lie down. cf : See on which side of the fence the cat will jump.)

41. اوش اوش څه د سم شو پاتي سوڅه (اورميدو)

Camel ! What member of your body is straight that your neck alone should not be so ? (Said of one who has no good in him.)

42. دا وېش د پمني

The enmity of a camel. *i. e.* An unending and unreasoning enmity.

43. نو نادر شاه اوسان په دنگار دتول پروړی سرای ته ورسله
 خا ورده پسندله وکوله خه ولی بسدی وی خه نا پرسان نادر شاه
 دی هسی ته ره پته دنگار شم

A king was commandeering some camels
 and a fox ran out of the Sarai
 (palace) Someone asked the fox
 why he was running away. The
 fox replied, "No questions are
 asked under this government, and
 God forbid that I too should be
 roped in."

44. اوسان په خپلو منډارو کس سوئدری
 Camels slip in their own urine. (cf
 Hoist with his own petard)

45. څوک چه اوسان ساتی نو درواری د لوی کړی
 Those who have camels should have
 lofty gateways. (cf: Great ships
 require deep waters.)

46. اوگر او شدره یو شی دی
 Gruel and pap are one and the same
 thing

47. چہ اوگر سڙي ٻلا ڀر ڀريوڙي

When gruel gets cold it becomes harmful. *i. e.* Eat your food quickly whilst it is hot. (cf : Strike while the iron is hot.)

48. تڻه خود ايندڙ گل ڀي

You are a flower of the fig tree. *i. e.* You are very hard to get hold of. (Note : Fig trees have no flowers.)

49. ڪمي بابوڪي سڙي ڀي لڪي

Little chaffinches have long tails. (cf : Little pitchers have long ears.)

50. چہ وري ٻارن مڙي کوي خواران

Poor men enjoy the rain. *i. e.* Rain makes the crops grow which means cheaper grain.

51. له ٻارن نه تنديد ڏ ناوي لاند ڀي شپه شوه

He was running away from the rain and spent the night under a water-spout. (cf : Out of the frying-pan.....).

52. آزار نه جا تارار موندلی نه دی

Nobody has acquired wealth by cruelty.

53 هعه نه له ناندی داودشاه نه راعلی وی

He must have come from Banda Daud Shah. *i. e.* He must be daft. (cf : Peebles-Banda Daud Shah is a small village near Kohat noted for the stupidity of its inhabitants.)

54. اموحده تلا په بسم الله نه منع کیری (یا نه کیری)

A hardened sinner will not be deterred from his evil purpose by merely reciting the Muslim creed to him. *i. e.* It is of no use wasting one's breath over bad men. Strong action and punishment are what is needed to hold them in check. (Note.—Bism illah—in the name of God—are the first words of the Quran and of any other book written by a Muslim. They are

therefore a synonym for the beginning of anything.)

55. وړوگي بلا ستري بلا ته وايي چه بو

A small calamity says boo to a big one.

56. په بني کيس يو موټي اوړه نشته لاپي د دولتمن کوي

There is not a handful of flour in his bag, yet he boasts of his riches.

57. د بودي ټال

The old woman's swing. *i. e.* The rainbow.

58. د بودي دمه په بودي کيږي

Old women are happy with old women.
(cf : Birds of a feather.....)

59. بيذات خيلو لس کولي پر اته شوي

The Bezat Khels made a mess of it.

Note:—The Bezat Khel are a sub-section of the Yusafzai and

- are renowned for their stupidity.
To make eight out of ten is a common way of expressing failure.

60. له ورگاری ده بدځار په دی
Forced labour is better than idling.
i. e. Any work is better than none.

61. پښی د حار په کور کس تکه وخورله په لرسم
ده بلو (نا نه)

A bald man had a meal in the Khan's house and then could not walk straight. i. e. went away swaggering. (Note:—Tikala means a round of bread, but it is used with the sense of food in general, or meal. Note also that bald man are generally despised.)

62. ټپو (یا ټپ) اډه دواړه لاس حزی
It takes two hands to clap. i. e. It takes two to make a quarrel.

63. پستانه په لډی لیاړی مړه دی
Pathans die by taking the short cut.

(This refers to the Pathan custom of not carrying on feuds on the high road, and also to the fact that they usually avoid the latter which are more safe.)

64. شپه م هم تیره کړه پلار م هم نه شو (or شد)

I spent the night (by his bedside) but my father did not die. *i. e.* hoping to step into the dead man's shoes.

65. سل کال پس پلار م وکتلو بل ورته وو چه پوره د وکړه

He avenged his father after a lapse of a hundred years, and someone said to him, "You have been quick!"

که پښتون سل کال پس بدل واخلي نو هم وايي

cf: چه زرم واخست

If a Pathan takes his revenge after a hundred years, he will still say that he was quick over it.

66. چه پلاو خوري نو په پلاو مري

If one eats pulao one will die from

steel. *i. e.* Rich men die by the sword.

67. بَنَارِ دِ وَيِ حُو بَه نَزَارِ وَيِ

If only an onion, give it with good will. (cf : Rich gifts seem poor when givers prove unkind.)

68. دَ دَلَانِي اَو دَ دَلَانِي دَاسِي بَدِي وَه لَكِه دَ مَرِكِ اَو دَ پِشَوِ
The feud between these two is like a feud between a cat and a mouse.

(cf : — دَ دَعُو — رَه دَ عَلِي اَو دَ كَافِرِ دَه)

The (feud) between them is like (a feud) between Ali and an infidel (Note :—Ali was the son-in-law of the Prophet Mohammad, and was always fighting the infidels.)

69. دَ اَوَرُو پِشَوِ دَه رَه حَوَرِه اَمِمْ خُو مَدُونِ بَه خُوكِ كُويِ

I can fashion a cat out of flour, but it won't mew. *i. e.* Bluff is of no avail if there is nothing behind it.

(Note—Da oro`pisho = bluff.)

70. پيشو به شيخه نه شي که په مريکوزی پيشه شي
A cat won't be a Shaikh (saint) when
it sees a mouse.

cf:— چه غوښه نه وي پيشو شيخه وي

So long as there is no meat near him
a cat will be a Shaikh.

71. پيشو شيخه شوه
The cat has become a Shaikh, *i. e.*
Because there is nothing on at
the moment.

72. د پيشو غوړ مڼکيا ږير
The nuptials of cats is a small affair,
but they make a lot of noise about
it.

73. پي پيشو وڅښل دندې ماتو وخوړلي
The cat drank the curds, and Mato
got beaten for it. *i. e.* Mato being
the house-wife.

74. که غږان د پکار وي نو پيشوگان مه تله
If you wish to live in peace don't

weigh cats. The story runs that early one morning a farmer gave his wife a seer of meat, and told her to have it cooked ready for him on his return from the fields at noon. Later on her lover came in to pay his respects, and she gave him the meat which he ate. When the farmer returned he asked for the meat, and his wife told him that the cat had eaten it. "What rot!" said her husband. "How could the cat have possibly eaten a whole seer of meat?" "I'll go and weigh it." The wife replied in the words of the proverb — "If you wish to live in peace, don't weigh the cat!" The moral is the one ought to "Live and let live," to wink at small irregularities, and not be too particular in testing the truth of explanations given by one's wife, etc. etc. cf — "Masters should be sometimes blind, sometimes deaf."

Also:—"He that would live at peace and rest. Must hear and see and say the best."

75. خلق ژاري خو پيغله خاندي

The world may weep but a bride laughs.

76. تراپ نه دېي که عذروکد لعنت شه په دواره توکه

Which is the better? a lash or a whip?
May both these types of cat o' nine tails be damned! (cf:—It is six of one and a half dozen of the other.)

77. که ته تر برور يې زه ستا تره یم کبرجن

Oh you prig! If you insist on saying that you are my cousin, know that I am no cousin but an uncle! *i. e.* In any case I am better than you.

78. تنزیه خپلي خولي نیولې یې

Oh grey partridge! Your own voice has given away your hiding place.

cf.—

که بی حایه زرگی ده و شکمی اوار
 ده سدا دخی حدر و ده شهناز
 خکه له دی حدی هسی معلومدری
 چه چپل عر دی هر سوی لره عمار

If partridges called not out inopportu-
 nely, neither hunter nor hawk
 would know their whereabouts.
 Hence from this it appears that:—
 "Every man is betrayed by his
 own tongue

79. نۆځمى لارى نا حولى ده ده راڅى

What you spit out will not come back
 into your mouth i. e. You can-
 not retract what has once been
 said.

80. توتان په وار پيڅدرى وړوځى وړه نږه کوى

Mulberries ripen in due season, but
 children won't wait till then to
 pick them.

81. نۆره چه وهلى شى وينه ولونږى

Blood is spilt when the sword smites.

82. نُورِي پور غوبنته خاڙي نور غوبنته

Where a Turi will ask for a loan, a Jaji will ask to increase his debt.

(Note:—A Turi's jibe at their neighbours.)

83. تا د خداي جوړ کړي موزر ټپان صحبم

Until God cures you, we'll be Thugs as well. (This refers to the well-known story of a lunatic who was being taken to hospital on a charpoy. On the way, a band of Thugs drove off the carriers and kidnapped the man, carrying him along on the bed. On going through the village the man cried out, "Save me! Help! These people are Thugs. They are Thugs and are taking me away!" Everyone knew that the man was mad, and their reply has become proverbial. It is used of people who suffer from imaginary fears. cf:— Wolf! Wolf!)

84. د نوري د ټوپک خورلې جورسې نه جورېږي
ستا د غاښو پړهرونه

Sword cuts and gun-shot wounds heal in time, but those caused by your teeth never do. *i. e.* Love's wounds never heal.

85. له تش ټوپک نه دوه تن وېږي

Two people are afraid of (the shot of) an empty gun.

86. لنډې ټوپک دې د خدايي په رضا د نه کوي لپه دارو
خورې

It is a short gun, but it needs a whole handful of powder before it will go off. (Note:—This expression is used to describe an expensive amusement رضا په خدايي = from philanthropic point of view.

87. په ټوپک وېشنلې ښه دي په خدري ملامت شرمندې دي
To be shot is all right, but to suffer calumny is disgraceful.

88.

جنگ غواري جگ د په غاري

You look for the yoke which is on your own neck. cf: The butcher looked for his knife, when he had it in his mouth. Hindustani :

بغل میں لڑکا شہر میں ڈھنڈورا

89.

پرون جلا (وطن) وي نن ټپي پټوي

Yesterday you were an outcast from your own home, and lo! Today you hide your feet in boots. (Said to one who has suddenly become rich.)

90.

نا بلد غله جماعت هم مات کړی دي

Even the mosque has been broken into by some inexperienced thief. (Said to one who makes a bad *faux pas*.)

91.

جنگ د بازانو وړ وړکښ پړپړته سپلمه

A dove has become embroiled in a fight amongst hawks.

92.

جنگ سور شه موزي تود شه

When the fury of the battle abates, the skulker waxes bold.

93 نوى حلى راعله نوى رجبى راور

A new bride has come into the house
and has brought new (fashioned)
clothes with her (Said of an in-
fluential person whom everyone
tries to copy)

cf — نوى نوى راعله نوى نوى راور

A new bride has come and has started
a new custom i.e. Although a
woman generally gives way to her
husband in all things, yet each
new bride that enters the home
introduces some change into his
domestic arrangements

94 د کور حلى سپكه وى

A girl is of no account in her own
home

cf — د کور حور لور کومرته وى

A man looks on his own sister and
daughter as sluts

95. جاني کا يو شان محبت زور کا بل شان

There is all the difference in the world
between consorting with a young
girl and an old woman.

96. چد پيسي وړکوي نو جاني به نه دټباغ نه هم دټبي

If you pay for her you can get a
mistress even from Kalabagh. (This
is a saying of the Bangash of
Kohat and means, 'Money makes
the mare go.')

97. يو جولا جالب کي وي ولسټي نه مي وډنگل بل وړه وو
چد جالب د کي دي نو پيوته مي وډنگل چد "دنگلي
نه دنگلي"

A weaver had taken an aperient, and
jumped over the water-cut (out-
side the village to go out to the
fields). Someone told him (to be
careful as) he had taken an
aperient. So he jumped back
again saying, "very well, consider
that jump as cancelled!"

(Note :— Nowadays the last words of the story viz: 'danguli nuh danguli' are used with the signification of "I withdraw what I have said.")

98. پروزن جولا شوي دن نپېي پتوي
Only yesterday you became a weaver,
and to-day you are winding
thread on a reel (or stealing reels).
(Said to a novice or recruit who makes
rapid progress.)

99. په لټو بې پلن کړي حد حولا مندو (با مېندو)
Give the weaver a jolly good kicking
for falling in love. (Note :— The
weaver, who was of a despised
profession probably had no right
to pay court to the lady in
question.)

100. عقلمن حولا گان مالنه کړي

Clever weavers sow salt.

(Note :— Weavers are renowned
for their stupidity. This story is
with reference to the well-known

story of a weaver who spilt some salt on some ground where later a thick crop of grass came up. He told his brother weavers of his good fortune, and advised them, if they were clever, to do the same. This saying is used to express wasted effort. Thus, if students find these proverbs to be of no use the author can be accused of sowing salt.)

101. چاره که د سرو وي د لړمانه د منډلو نه وي

Even if the dagger be of pure gold, one should not plunge it into one's bowels.

i. e. Life is too precious to be risked for gold.

102. د چايويوه پياله هيڅ نه ده دويمه بس ده دريمه عبث ده

The first cup of tea is nothing, the second is enough, and the third is sheer waste.

103 کہ حرکتِ دانتِ وند وائی ہم نہ صدسی

Though the cock crow not, morning
will dawn.

1 e Nothing is indispensable

(Cont) In contra distinction to the
above, the following saying is
current among the Khattaks —

کہ حرکتِ دہوی نو شپہ نہ صبا نہ شی

If there were no cock to crow, night
would never become morning

104 کہ حرکتِ حہ پہ روز ندسی ہم شور کوی حہ نہ
فراری ندسی ہم شور کوی

A cock makes a great to-do whether
you catch hold of it tightly or
gently.

cf —

حرکتِ کہ سولہ ندسی ہم یعدری کہ ددولہ ندسی ہم یعدری

A cock makes a great to-do whether
you catch hold of it with good or
bad intentions

(Note :— These are used of a man who is always grumbling. cf : Pigs grunt about anything or nothing.)

105. چرنگه چه ذريدي كونه بي تدريدي

The fatter a hen grows, the more costive she becomes. i. e. The better off a man is the more tight-fisted he becomes.

106. خو چرنگه په لاس كېس ور نه كړي ملا د خدايي
په رضا نه كا تعويذونه

Until you give him a fowl, the Mulla will not make you charms which bring God's blessing.

cf : — مېينه بي بارې نه ادرېدي

You can't milk a buffalo cow without putting something in front of her to eat.

107. دم د چرمېكې نه لري او لاس ښامارانو ته اچوي

You do not know the charm for a lizard and yet you lay your hands on great snakes.

(Note : Applied to one who undertakes a task far beyond his abilities.)

108. دوه وړج د حافظ هم د لس لرگی ولوړي

One day a blind man's stick will fall out of his hand (Note —Said by one who has been blamed for an accident A hafiz is a man who has become blind from learning the Quran by heart)

109 ددغ د لرگی دد شی ددک دد سپری دد شی

One cannot make firewood out of *bhang* sticks, nor a man out of a Khattak.

(Note.—A Yusufzai taunt at their hereditary enemies)

110. یاری د هر چاسره به دد ددک سره
ددک دد کوی یاری دد کدک سره

Friendship with anyone but a Khattak is good.

A Khattak always wants a bit of bread as well as friendship. (Note :—A

Yusafzai taunt at the Khattaks
and their proverbial poverty.

111. خورایی؟ خٹک! اس کبش د خٹ دی؟ کنڈیک
پد کت کبش د خٹ دی؟ بنگ

Who are you? a Khattak! With a
piece of bread in your hand, and a
water-bottle under your arm (کت =
armpit or lap)!

(Note :—Khattaks are renowned for
their poverty.)

112. یا به انک ندوی یا به خٹک نه وی

Either there will be no Attock or there
will be no Khattak.

cf : — یا بد تک نه وی یا به خٹک نه وی

Either there will be no frontier or there
will be no Khattak.

(Note :—A proud boast of one of the
Khattak chieftains during tribal
fighting in the early days of their
history. cf :—By hook or by
crook.)

113. که پد لاس کبش ی خٹک وی نو به خٹک وی

If he has a hammer in his hand, he

will be a Khattak. (Note — This refers to the story of a Yusafzai who was going to meet a Khattak, and asked how he should recognise him. The reply has become proverbial as Yusafzais look on all Khattaks as common labourers, and therefore expect to see them sitting by the side of the road breaking stones.)

- 114 د دټكو عوا دى په چوټه ده پاڅي
 You are a Khattak's cow. You won't
 even get up for the goad.

115. د دټكو گمان د لډو ده نډر (نا نډر) وي
 Khattaks are very suspicious

- 116 د حوت په گاډو
 د حوت حبراں دى د ددای په کټكو خوب حبراں دى

Some marvel at the treasures of God
 and some at the sowing of a
 garment (i. e. the disparity of
 wealth.)

117. کم څي د ستر په ايلي ستر څي د خداي په ايلي

A small man relies on a big, but a big man relies on God. i. e. However much man may look to his fellow man for assistance, in the end he has to turn to God for help.

118. غريب خداي کړي دؤس چا کړي

God made you poor, but who made you the dirty swine you are ? (cf :- A' of them are guid lasses, but where do a' the ill wives come frae?)

119. خر چه له خر نه کم شي غورز پريکول ي پکار دي

When donkey can no longer do the work of a donkey, it should have its ears cut off.

120. خر د خويد په خوراک څه پوهيږي

What do donkeys know of eating green wheat ?

121. خر ټکر غواړي او پيشو وزر غواړي

A donkey wishes it had horns, and a cat, wings.

122 د. ما ما کړه مطلب ور ده واحله

Call a donkey 'Uncle' and get what you like out of him.

cf — حر دلار کړه حاجب پر نار کړه

Call a donkey 'Father' and use him to the full.

cf — د حاجب په وخت کس دړه نه هم سپری پلار وای

In time of need one will call even an ass 'father' (cf — Flatter fools to gain an end.

123 څه درکې څه می نارکې

What of a miserable donkey, or what of the small load it carries !

(Note — Said to a tyrant or bully, and means, I am not big or important enough for you to try your strength on)

124. خو به درکې دی به به ی نا کی دی

Donkey foals are loaded on according to their size.

125. خري خري زوي د وشه وي زه ي خه كه
خپل وري به وړي خپل به وړم

Someone said to a donkey, "You've got a foal!" "What has that to do with me," said she, "He'll carry his load, and I'll carry mine!"

cf :— Every man for himself.

126. د خري لكې پاس نه لويشت كوي هم يوه ده كه
لاند نه لويشت كوي هم يوه ده

If you measure a donkey's tail by spans, it comes to the same if you start from the top or the bottom.

127. خسروي سپك مه گنډه په سترگو كښ به د پړوزي

Don't despise a blade of grass. It will get into your eye, (and see what it is like then.)

128. په سر كښ د مسواك دي په بغل كښ د خنجر

You have a tooth-cleaning stick in your hair, but a dagger under your arm.

cf :—

په خوله خور په زړه كور

Fair words but hate in the heart.

i. e. A hypocrite.

129. د خوار چه کمدخنی شی به حلو کس می ازغی سی

When a poor man is out of luck, the
least of his bad luck will be a
thorn in his sweets.

i. e. Everything will go wrong.

130. خوک وای چه خه خورو خوک وای چه خه
سره خورو

Some ask what they will eat, others ask
what they will eat with.

i. e. Rich and poor have their troubles.

- 131 چه نه کی په شا ده د کیم چه نه خوزی خه د کیم

If you wont go I will carry you on my
back, but if you wont eat, what on
earth can I do then.

(cf :— You can take a horse to the
water.. ...)

132. نه پخپله خوری نه بی خوز ددی له ورکوی

He neither eats it himself, nor will he

give it to anyone else who will eat it.

(cf :— A dog in the manger.)

- 133 چه پد خوست کښ دې هغه په کتاب کښ نشته
چه په کتاب کښ دې هغه په خوست کښ نشته

What is in Khost is not to be found in books, and what is in books is not to be found in Khost.

(Note :— This is a jibe of the Turis at their uncouth Afghan neighbours in Khost.)

- 134 هغه د ټيري خوشا مڼد گړ دې هغه د بنګالي
ټيگ دې

So and so is a flatterer of Teri, and so and so is a scoundrel of Bengal.

(Note :— The Khattaks of Teri are renowned for their flattery, and the Pathan hates and despises the Bengali.)

- 135 خپله خو ل بلا ده هم قلا ده

One's mouth is a calamity (when one talks too much) and a fort as well

(when one can hold one's tongue).

136. په دا وړو دى حواى ده عواړى
 With a tiny mouth like yours, how can
 you ask for anything ?
 (Note — Said to a wife etc who
 keeps on asking for something)
137. حدراب په حپل وړاب
 Charity begins at home
138. اول ځان پسى هوان
 Self comes first, other people afterwards.
139. ځان به دى ده مال
 Is hfe best or wealth ?
140. په يوه خدره شل صم حور وړى
 One slap hurts twenty faces.
 i e. The one who has been slapped
 enlists the sympathy of others and
 so the quarrel spreads
141. ۵ حسن ددى حدپى نو سى تد ده څه احوى
 If the master eats (such bad food as)
 parched grain, what will he give

his dog ?

142. کله دَ دادا او کله دَ بابا

Sometimes it is the father's turn sometimes the grand-father's. (The ups and downs of the world ; every dog has his day.)

cf :— کله دَ دادا وار کله دَ ادبي وار

143. داغ په سپینو جامو لږي

A stain shows up on white clothes.

144. که رښتیا راشي نو د دروغو وطن به سوي وي

If the truth comes out, the land of lies will be burnt up.

cf :—

چه رښتیا راځي دروغو به کلي وران کړي وي

By the time that the truth comes out, lies will have destroyed many villages.

145. د دروغو لنډ منزل وي

Lies go a short way.

cf —

 د دروغو مری لدی وی

The course (string) of lies is short.

cf — A lie has no legs

146 نه درناک لوی دی حمچه حمله ده

Though the sea be large, you have your own spoon

i e and that is all you'll get.

147 دهمی حس دی خوشنا نس دی

Your enemy is puny, but he is a match for you i e Never underrate an enemy, be he never so contemptible

148 دینا د ارهب ټنگوتی (نا لوتکی) دی

The world is the water pot used on a Persian wheel-well i e People come into and go out of this world duly like the water in a water pot on a Persian wheel-well which is continually being filled and emptied

149 که دینا دیره شی اجر نه تیره شی

However much you gain of this world's

goods, in the end they will pass
from you.

150. په دنيا کيښ ماميز بي خلي نه وي

One can't get currants without stalks.

(cf:—No rose without a thorn.)

151. د دنيا کارونه په دنيا شي

Worldly work is accomplished by
wealth.

(cf:—Money makes the world go round.)

152. دوست هغه دي چه په سختي کيښ د په کار راشي

A friend in need is a friend indeed.

153. د دم په ننداره شوه تارو وسو

A minstrel came into sight and the
partridge was burnt. (Note:— A
girl was cooking a partridge when
a minstrel came along who attra-
cted her attention, and so the bird
was burnt.)

154. دم چه ډول وهي زوري لري

The drummer who beats the drum has

the necessary strength for it.

1. e Everyone has the ability suited to his own particular calling.

155 دِمانو کله کله مسی گوډلی دی

Even Dams taste curds every now and again (Note :—Dams are a poor and despised caste of musicians, and curds are an expensive form of food) cf :—Every dog has his day.

156 د دِمانو کلی شنه د دِشو خلی شنه

There are no villages of Dams—Boundary pillars are not built of dust.

(Note :—This expression is used to express disbelief in some preposterous statement.)

157. دِمی نه چا وبل چه نار دِ مِ شُ وِیل ی
دِ کومی دوشی

Someone said to a dancing girl (prostitute) "Your lover is dead!"
"Of which street?" asked the lady,

(cf :— Every body's friend is nobody's true friend.)

158. اوبۀ چه ډاندي شي سخا شي
Stagnant water stinks.

159. راغلبې پد كېنې كېښوټي ډاندي وه په كېنې پړيوټي
You have got yourself nicely messed up
in it. You have fallen into a pond
(which you did not expect.)
(Note :—Said to those who presume,
and ultimately get involved in
some trouble.)

160 چه ډول په غاړه كړي د وهلوي څه شرم دي
When a drum is hung round your neck
there is no shame in beating it.
(Note :—Pathans consider singing,
dancing, and the profession of a
musician (dam) to be undignified.
The moral is-Don't be above your
work.)

161. د ډيوبي د كوني لاند تياره وي
There is darkness under the lamp.
(cf :— The nearer the church the

further from God.)

162. پړاندۀ نه شپه او ورځ نورښکي ده

Day and night are all the same to a blind man.

163. ن پرېدو په مخ کس ژړېدل ښي فائده وي

It is of no use weeping before the blind.

164. که يوه سترګه د پرږندۀ ده په ډلي لاس کېږده

When you are blind in one eye put your hand over the other (to protect it).

i. e. Don't get caught the same way twice.

د سړي يوه سترګه پرږندۀ شي په ډلي ناند لاس کېږدي

cf :—

Blind in one eye, he puts his hand over the other. i. e. To shut one's eyes to a thing.

165. پر وند په خپل کور ښه پوهېږي نه ښا د بل په کور

A blind man knows his own house well, whereas the possessor of eyes knows not another's.

cf :—A fool knows more of his own

house than a wise man of another's.)

166. پروند ته ګډيدل دي

It is merely dancing to the blind.

cf :—

اوښ ته سارينده غږول دي

It is merely playing the lute to a camel.

i. e. It is sheer waste of time.

167. پروند د خدايه څه غواړي ؟ دوه سترګي

What does the blind man want ?

Two eyes !

(Note :— Said by one who is offered the thing he most desires. cf : Show the dog a rabbit !)

168. پروند فارغه شوي يوه سوتله خوري بلي ته سترګي وهي

You have become like a blind crow-

You eat one cow-pat with your eyes fixed on another.)

i. e. You are never satisfied.

169. پروند ګډ پوري خاندي

A blind man laughs at a cripple.

170. نه هم د زانږو په فطار کس کړی

So you, of all people, wander about in a flight of cranes (Note :—Said to one who ranks himself among those who are greatly his superiors.)

171. ږ څه ناک وی له اوږی څه ناک وی

What fear of the fire has pure gold ?

i. e. The innocent have nothing to fear.

172. ږ ورکه څه حاشی بیا ږ ډیر

Give him some money, and you will become a Khan - Then you will be rich.

173. سل ټک د ږ مگر نو د اهدیر

A hundred taps of a goldsmith are not equal to one blow of a blacksmith.

i. e. A brave man is a match for a hundred cowards.

174. ږ د عمل کنډه څږی

Physical strength rips open the stomach of common sense. e. g. Tricks in

wrestling.

cf :—

زور د حساب کونه شلوي

i. e. Force recognises not lawful claims.

175. که زور د زوراور شي کدو کيس غنم خپل شي

The wheat in the corn-bin is yours if
you can get the upper hand.

176. چه په زور کيس ورسره نه يي برابر

د هغو په خوا کيس نه کيښنه زړه زور

If you are not his equal in strength
don't sit beside him off your guard.

177. که زوراور شي نو فصل سره پټي خپل شي

A brave man can take the fields as well
as the crops.

178. رښتيا يا زوراور وایي يا کم عقل

Strong men and fools dare to tell the
truth.

179. زوراور نه مخ کيس مه څه د قچر ورستو مه څه

Go not in front of the brave nor
behind a mule.

180. له پردې زوي نه خپله لور ښه ده

One's own daughter is better than
somebody else's son. cf: A bird
in hand..... ..

181. د زړې زوي نه کدو چه وشه په کلي کېس
هره کله وه

An old woman could not give birth to
a son. When she did there was
plague in the village that year
(and the son died of it).

182. څه ژړنده وړانه (با پنځه) څه دانې (با غنم) لوندې
The mill is somewhat out of order,
(or blunt) and the grain (or wheat)
is rather damp.

i. e. There are faults on both sides.

183. هغه ژړنده جماعت نه پېژني

He is such a fool that he doesn't know
a mill from a mosque.

184. له خوراکي ژړنده ساني له مستي حق نه اخلي

From poverty he sits at the mill
(watching other people's corn) but
pride makes him refuse the reward

he earns.

185. ژړنده که د پلار ده خو په وار ده
Even if the mill belongs to your father
you must wait for your turn.

i. e. First come first served.

186. د اوبو (یا غنمو) لار په ژړنده وي
The way of the water (or wheat) is
through the mill.

187. څه م شي په هغه سپرلي چه نه م سخي څري
نه م وري

Of what use is the spring time to me
when neither my calves nor lambs
will graze ?

(Said by one who is unable to take
advantage of a good opportunity.)

188. سپرلي دي تا په گنډجي سر ټوټېلې دي کلو نه
It is spring, and behold ! Your bald
head is adorned with flowers.

(Said sarcastically to a 'sugar-daddy'
with flowers stuck behind his ears,
after the manner of Pathans)

- 189 د سږو له کله چا کډ نه دی غورولې
 No one throws away his cloak (beggar's)
 on account of ticks ۱ e No one
 will give up a great advantage be-
 cause of a slight inconvenience)

- 190 د سږو کور په کور ندی ده خو پغږ نه بو دی
 The dogs of every house are at feud
 with each other, but they are all
 united against the faqir on the
 road

- 191 کومه دلا سپی نه معلومه ده هغه څه سپی نه معلومه نه ده
 The master is not aware of the calamity
 of which his dog knows
 (cf —An old dog does not bark for
 nothing)

- 192 سنی ټمږی (نا عانی) کاروان نږدې
 The dogs are barking, while the caravan
 is passing (unconcerned)

- 193 تور سپی خو سپی وایړه سنی دی
 A dog, whether it is black or grey, is all
 one and the same dog

194. خړ سپي د ليوه (يا كيدر) ورو دي
 The grey dog is the wolf's (or, jackal's)
 brother (cf: Chips of the same
 block).

195. سپي سړي د سپي خبري كوي
 A man with a nature like a dog will
 speak like a dog.

196. د سپي عمر نه مرگ ښه دي
 Aweel-Death is better than a dog's life.

197. د سپي لكې كه سل كال په درگي كېښ ساتي
سمه به نه شي

If a dog's tail were to be kept in a pipe
 for a hundred years, it would not
 become straight.

198. وايي كله م له سپي نه خلاصه كړه د شرع په لاس م
ور كړه

He says that he saved the sheep from
 the dog only to let the wolf have it.
 (cf :—Out of the frying pan ...)

199. سپينږيري سره مه كوه مړ به شي د واړه سره
مه كوه هير بهي شي

Don't lay yourself out over an old man

~ they die, and young ones forget.

200 ورځه ورځه په مکه د په سترگی د کړي دي
د نورو دندونه

Get along with you-Go off to her ! Fare
thee well ! You have been ogling
other (women)

(Note — A wife's retort)

201. سترگی د سترگو نه سرمدري

He is brazen to the point of shameless-
ness

Also —

سترگی له سترگو شرمدری

Eyes are shy of eyes

202. د سترگی مډله د مورې لوري وي

A calf can only run as far as the peg
(to which it is tied)

203 سر په خپلو ونډو نه درندري

Hair does not make one's head any
heavier

cf. — Peshawari

۱

سترگی په پښو نه درندري

Eyelashes do not make one's eyes any heavier.

204. نه په سر تار لرم نه په غوړو کار لرم
I have not a hair on my head, nor have
I any further use for grease
(hair-oil).

cf :—

کنجی په سر تار نه لري په چا کار نه لري

The bald man has not a hair on his head, nor does he require any one (to dress it).

i. e. A poor man is his own master.

205. سل من سر خوځوي د دوو گټو ژبه نه خوځوي
You wag your head which weighs about a hundred maunds, but you won't wag your tongue which is only the size of two fingers.

(Note :— This is used as a hint to a man who won't talk.)

206. سر د پاسه سر شته
There is always somebody (or some-

thing) higher up.

i. e. Every man has his master.

207. سَر دِ اسمان ته رسيږي ار عقل د پيو لاند کږي

Your conceit reaches to the heavens,
but your intelligence does not rise
above your feet.

208. سَر دِ گل دي بېخ د پياز

Your head (face) is like a rose, but the
rest of you is like an onion.

i. e. Good looks do not make up for a
bad heart.

209. چه سرق ي له کوره وي خونه ي توره وي

A domestic foe (tell-tale) ruins ones
house.

210. چه سږي زړږي حرص ي زيانږي

As a man gets old his avarice increases.

211. په سل باند جوړږي په يو باند ماتږي

It is a hundred times more difficult to
make a thing than to break it.

212. په سلو ويلي شي په يو ډېر نه شي
Be beaten a hundred times, but never
have to admit that you are beat.
213. سړه جۀ ډار شي ډار يې څۀ وي
If a harê be made a beast of burden,
what sort of load will it carry ?
214. ستوبتي اسمان نه ښيي ويولي ويل ي اسمان
خما يه ښيو تېښک ډي
A harê put its feet up into the air and
said, "Look ! The sky is right up
against my feet !"
215. له سيال سره سيالداري که له همزولي سره رازداري که
Treat your own clansmen as your
friends, but beware of your
contemporaries (and rivals).
216. که ځ اوو سيندونو شم پوري خنډه برخه به وي راپوري
Even if I cross the seven seas (lit :
rivers), my destiny will follow me
(like a shadow).
i. e. There is no escape from one's
destiny.

217. که شبۀ تیاره ده مدهی په شمار دی

Though the night is dark, the apples
are counted.

i. e. There are some things which a man
knows almost instinctively.

218. شوی ورناد وشوه که د لک و نه د کک

Whatever Fate had in store for him
has happened; it matters not that
he was rich or poor.

i. e. Fate spares neither the strong nor
the weak.

219. شد تاره لوئی لوئی وی

Arable land is all clods of earth.

i. e. There are many more at home
like you.

This is quite ordinary.

220. دیا هیچا شل کړی نه ده

The world (stands at nineteen), and no
one has made it twenty. i. e. Man
is never content, however much he
may have.

221. په شَمالِه د شُرم غاڼه-په کور د درغام-نه د خړه وه نه د کته

I was deceived by the tail of your turban. I came to your house and found that you had no ass nor even a saddle. (This proverb is based on the story of a young man who used to pass the house of a certain young girl every day. From his appearance and the gold tail of his turban he appeared to be very wealthy. The girl fell in love with him and eventually ran away with him. When she came to his house she found that she had been deceived as he did not even possess an ass which even the poorest people have. This saying is now used of men who pinch and economise at home in order to keep up appearances abroad. The phrase, "Pa shamla e ma ghulega" is now commonly used to mean, "Don't be taken in by his outward show or appearance.")

222. په سړو سوي وۀ ماسو نه يي پوکل

Scalded by milk he blows on curds.

Also :—

ماز حورلي د ږيپ نه وږيپ

Bitten by a snake, he fears a rope.

(cf: A scalded cat fears cold water)

223. د سړم او د سخي يو سان (نهي)

The miser's and the generous man's
accounts balance at the end of the
year.

224. رږۀ چه من شي بيايست پکار نه دي
او چه خوب راشي بالست پکار نه دي

When the heart is in love beauty is of
no account ; and when one is sleepy
a pillow is not necessary.

225. هايسته د خدای هم خوښ دي

God too loves the beautiful.

(cf: Those whom the gods love die
young.)

226. مغه ناوي چه په خان بنایسته نه وي
خوک يي څه کوي بنایست د مور او نیا

If a girl is not good-looking herself, who
 cares a damn about her mother's or
 grandmother's looks?

cf: Every tub must stand on its own
 bottom.)

227. پنډې ابل سړي ښه دي نه پدژر په پڼو کښ تڼک
بي پښتي سړي ښه دي نه عدم په کور کښ جڼک
 It is better to go bare-footed than to
 wear tight shoes.

(e.g. To suffer the discomforts of
 westernisation before one is ready
 for it.) It is better to be without
 a wife than to be continually
 fighting in ones home.

228. هره ښځه چه حجاب نه لري بي مالغي طعام دي
مزه يي نشته

A woman without a veil is like food
 without salt unattractive.

229. ښځه چه د چا له خاطر نه تيريري په کال کښ
دولس وار لږيري

A woman who cannot say, "No." has

twelve babies a year.

i.e. A good natured fool.

Also.—

کمدی سخی په کال کس دوه خل لږدېږي

Ill-starred women have two babies a year.

230. سخته د کلي حوسه ده که د حاود حوسه ده

Should a wife be the idol of the people or of her husband ?

The answer is obvious. Implies that while in certain cases you must follow public opinion, there are others in which you must follow your own, e.g., in your own private affairs.

231. سخته دؤس توټي دی

Woman is a poisonous creeper.

i.e. The very devil.

232. د يو سړي سخته لږيدنه-لږنداي ده شوه يارانو وړنه

پسند وکړله چه کور د خه حال دی ؟ دوی وچه

يا نه دري شو يا نه د حصری شو

A man's wife was having a baby, but she could not give birth to it. His friends asked after his family, and he replied that either there would be three of them or he would go and live in the village guest house in case his wife died.

(Note :—The last phrase has become proverbial and has the signification of “Hobson's choice”).

233. مېړونه غبرونه دي او ښځې اړمونه دي

Men are mauntains and women are the levers that shift them.

234. د ښځې د هر ويښته لاند سل سل مکرونه دي

A woman has a hundred wiles hidden under every hair.

235. د ښځې مزدور

His own wife's slave. i.e. A henpecked husband.

236. د ښځې عقل تر پوندي لاند وي

A woman's intelligence is in her heels.

i. e. She's slow in the uptake, and it occurs to her what she ought to have said when she has left the room.

Also :— د مری عقل په سږو کس وی

A slave's sense is in his ankles.

237. خاړی له نو کدار لاری

Lark: at the first alarm (lit: blow) thou art gone.

(Note :—Said to one who is faint hearted.)

238. طوطی د خدای په کچ (با وړو) موړدی

The parrot has the lion's share of God's treasury (or, munificence.)

i. e. Beautiful plumage, the ability to talk, long life etc. cf: To be born with a silver spoon in the mouth.

239. هر څه لاړشې له سوي ده عادت ده څی

Whatever else a man may lose he can not lose his habits.

Also :— هر څه بړو عادت نه دو

240. عقل ن سڙي له گفتار نه معلوم ٿي

The extent of a man's intelligence is known from his conversation.

241. عقل نه ڀه سر ڏي نه ڀه کال ڏي ن ڀيل فگر
ڀه کمال ڏي

Common-sense is not in one's head, nor does age bring it.

It is the result of considered thought.

242. غار ڏي ڀه غارونو کڻس نور غارونه وي

It is a cave, and there are always caves within caves. (cf : Wheels within wheels.)

243. ڀه هر غار (يا سوږي) کڻس گڏي مه منڍه
هسي نه وي ڇه مار ڏ وڅوري

Don't put your hand into every hole or you'll be bitten by a snake.

244. غٺ ڀي مينځ ڏ رت ڏي

You are fat and hollow inside. i. e.
Impotent, chicken hearted etc.

Also :— هسي تش کڏو ڀي
You are like an empty pumpkin.

245. که عر لور وی خو په سر ی لدار وی

Even though the hill be high there will
be a road at the top.

(cf Every cloud has a silver lining.)

Also :—

که عر لوی دی په سر ی لار ده

Though the mountain be high there is
a road to the top.

i. e. There is no one so great as to be
beyond control

246. څه ور (نا لاس) پناه څه عر پناه

It comes to the same thing if it is hidden
by a door (or hand) or by a moun-
tain.

(cf : A miss is as good as a mile.)

247. چه ډډر عر ډیرې هغه کم وز ډیرې

Thunder clouds seldom bring rain.

Also :—

چه عر ډیرې نه وز ډیرې

248. تل پردی سل کور وده وران کړې دپل یو کور

اناد نه کړی

A thief destroys a hundred houses, but

he cannot make his own house
flourish.

249. د غل ځاي په غر کښ نشته

A mountain is no place for a thief.

250. چه تل نه يې ډارډري په څه

If you be not a thief of what are you
afraid ?

Also :— چه غل نه يې کڼه د مڼه ډرډره

251. غل ته وايي لڼه ساد ته وايي نيسه

He tells the thief to steal and the house-
holder to catch him.

(cf : Run with the hare and hunt with
the hounds.)

252. غلبيل کوزي ته وړ چه سوري بوري

The sieve said to the water-pot, "You
are all holes !"

Also :—Peshawari :—

غلبيل کوزي ته وړ چه تا کښ دوه سوري دي

(cf : The pot calling the kettle black.)

253. عم بهادی خور او ورور دی
 Grief and happiness are brother and sister.
 i. e. Go hand in hand.
254. ما به دی سدرگو لددلی وچ عدم ولاړ سنه رودای
 With my own eyes have I seen ripe wheat standing, and the green crops reaped.
 i. e. A young man's death etc.
255. عوا پسی ستهی وی چل وی که بردی وی
 There is always a calf behind a cow, sometimes her own and sometimes another's.
256. که راعله عوا په بی که لاړه عوا بردی
 If a stray cow comes along to be milked it is mine ; if it runs away it is somebody else's.
 i. e. If a stray cow comes along and allows me to get a free pail of milk, I'll take it as mine for the time being. If not, well, the cow did not

belong to me so I lose nothing.
(cf: Heads I win, tails you lose.)

257. په ډيرو قصابانو کښ غوا مړداره شي

When there are too many butchers
the cow dies before it has been
lawfully slaughtered (according to
the Muhammadan law.)

cf: Too many cooks.....

258. غوږېل د مورې په زور کوزي

On the stake in the middle depends the
threshing.

(Note :—Everyone is familiar with the
spectacle of half a dozen bullocks
yoked to a pole which turns on a
central stake, treading out the corn.

This saying is used with reference to
one who relies for success on a
powerful friend.)

259. غوړې که توي شول په تالي کښ توي شول

Even when the *ghi* is spilt it falls into
the brass dish (of his scales.)

(Note :—Said of a bunniah who, when weighing *gh* lets some of it spill. The saying is now used of people who are always fortunate, even when some mishap befalls them.)

260. حره سکر کھل عورو نه می دایلل

The ass tried to get horns and lost his ears.

(Note :—Applied to those who, not content with what they have got, seek more, and lose everything.

cf : Be thankful for small mercies).

261. که فصاب نه عوسه اخلی نو خرخوی نه بی حره

You can buy meat from a butcher, but you will never sell it.

i. e. An amateur can never compete with an expert.

Also :—

فصاب نار له هم هډوکي ورکوي

(Note :-Butchers are said to be cunning rogues and do not even spare their friends.)

262. غوښه به د هر چا خوښه وي خو پيشو پر ايمان
راوري دي

Everybody likes meat but a cat simply worships it.

263. غوښې که وسوزي بيا هم له ساگو نه ښي وي
Burnt meat is better than vegetables.
Also:—

غوښې که وسوزي بيا هم له پيټي نه ښي وي

264. خپله غوښه وسکونډه د بل هم دا شان خورېږي
Pinch yourself to find out how much it hurts others.

265. په غلو کښن چه خومره لرگي وهي بوټن ي زياتېږي
The more you stir up filth the more it smells.

266. د فقير چه چرته ښه وي هلته ي شپه وي
A beggar spends the night wherever he is welcome.
(cf: Beggers can't be choosers.)

267. یو ساځی سل کل عمر د مڼل په غوړ کس ندر کړ
 چه کوم وځب ښو مڼل نه یی ژو چه ره خم مڼل ژو
 چه ره سنا په تلو راتلو نه یم حذر

A mosquito lived for a hundred years
 in an elephant's ear. When he
 was about to leave, he said to the
 elephant, "I'm off now!"

"I know nothing of your coming and
 going", he replied.

Also .-

يو ماشی د انی په غوړ کس شپه نده کړله ویل یی چه ماما
 ره دوحم انی ویل چه نه د به راتلو حذر یم او نه د په ښو
 حذر یم

(Note:—The Elephant's reply has
 become proverbial and is used as
 a snub to a bumptious non-entity.
 cf. no : 43.)

268. هغه سپی دومره دناوځ دی چه نو مڼل د هغه
 دناو نه شی وړلی

He is so proud that an elephant could
 not carry his pride.

269. قارغه ويل چه خما سپينه زويه ششکي ويل چه
خما پوستکيه زويه

The crow talks of its white son, and the
hedgehog of its soft-skinned
offspring.

i. e. Everyone extols his children for
the qualities they don't possess.

270. عفت شراب قاضي هم خشيدي دي

Even the Qazi drinks wine that is free.

(Note: Wine is unlawful to the ortho-
dox Muhammadan.)

271. چه ميوي ي د کابل خوړلي نه وي د هغه تر فهم
وسکي وي گورگري

He who has not tasted the fruits of
Kabul thinks sloes as good as
raisins.

(cf :— Where ignorance is bliss.....)

272. که په کارم نه راځي نامه ي نه راځي

If a thing is of no use to me I don't
even want to know its name.

273. چه په کاسي کس ي راځوي په غلغل کس ي
واچوه چه توبې شې

Put what you give me on a plate into
a sieve so that it may fall through.

i. e. Thank you for nothing-I am not
in need of your favours.

274. خوري دا کال نه ځري ددای تدر خو سدا سوي
پتون نه م نه شی هدر

Sister ! This year will pass but I will
never forget your burnt thigh.

. (Note : This is with reference to the
well-known story of a brother who
visited his sister during a famine
year.

The lady happened to be cooking
chuppaties, and fearing that
he might ask her for some food, of
which they had very little rapidly
took the hot slab of dough off the
griddle and hid it under her thigh,
but she had not time to hide the
griddle too. Her brother noticed
this when she said that they

had no food in the house, moreover the *chuppaties* very soon burnt her, and she could not help jumping up and giving the secret away. Sometime afterwards the brother again visited his sister who welcomed him, and in the course of conversation mentioned the famine year.

The brother's reply has become proverbial.

This saying is used to emphasise any unforgettable incident and also to emphasise help declined or an old grievance.)

275. کانڙي ڏير دي خو کار په سير تمام دي

There are lots of stones, but only those of a seer's weight are needed (to use as weights).

276. که منڊي په کانڙي يا کانڙي په منڊي وهي خبره يوه ده

If you hit a pitcher with a stone or a stone with a pitcher it comes to the same in the end.

277. فارعۀ د ساروینى تله رده کول حدل بر ده هدر شول

The crow in imitating the gait of the maina forgot his own.

(Note — Said of anyone who becomes Europeanised or Indianised and drops his own language and customs)

278. پردى کپ د ند و سپو وی

One can only spend half the night on someone else's bed

(Note — This is used as a cautionary reminder to someone who borrows anything, and means that he cannot keep it for good and all.)

278 د کړمى په ورځو مه غلطره او د دډرهار په منډو

Don't be deceived by Kurram's clouds nor by the young men of Ningrahar.

(Note — The clouds on the Safed Koh are notoriously deceptive, and the feud between the Turis of Kurram and their northern neighbours of

Ningrahar has made them look on the young men of that province as being as unreliable as the rainfall of their own country.)

280. په هر چا خپل وطن کشمیر دي
Everyone thinks his own country
Kashmir.

281. چيندځه د اوښ په پچي (يا لوتځه) وخته ويل ي
چه کشمیر وليدو

A frog climbed on to a piece of camel's dung (or a clod of earth) and cried
"I have seen Kashmir!"

(Note :—Said of a man who is blowing his own trumpet.)

282. يا به کلال غيبي يا به د للمي کر

He must either ruin a brick-maker or a farmer of Lalmi.

(Note :—This is with reference to the Turi story of a brick-maker who prayed God for sunshine to dry his bricks at the same time as a farmer

of Lalmi village (i. e. a village whose lands are dependent on rainfall) prayed for rain to water his crops.

Lalmi zmaka also means unirrigated land.)

283. حک می ید کلی کس نه پردی دی وای
حه وسله م حان کره کدرده

The man who is not even allowed into the village is the one who says, "Take my arms to the Khan's house!"

284. له کلی وره له ارده می مه وره
Forsake your village, but not its ancient manners and customs.

285. م عقل دومره ید دل نه کا لکه هوسدار ید حیل خان
A fool would not have made such a fool of anyone else as a clever fellow (like you) have made of yourself.

- Also :— کم عقل دومره ید دل نه کا لکه نه حیل خان
A fool does not do so much (harm) to another as he does to himself.

286. د يو کم عقل نه په کوز کېس ستن ورکه شوه
لټوله ي په بازار کېس

A fool lost a needle in his house and
looked all over the *bazar* for it.

287. کنډه چه مېړه کا نو په وخت ي ولي نه کا
If the widow intends remarrying, why
doesn't she do it at once ?

(cf :— A stitch in time..... ..)

288. کنډه د ليور په طمع شوه د جمله مېړونو ووته
The widow through hopes of (marrying)
her brother-in law missed a whole
heap of husbands.

Also :— کنډه چه د ليور په طمع شوه د ورو ووته
The widow hoped that her brother-in-law
would keep her (but he didn't),
and the harvest was over (so she
could not go out gleaning for her-
self.)

(cf :— To fall between two stools.)

- 289 کنډه بېتخه په يو کټ دوه خوبونه وينې
A widow dreams a double dream on
her lonely bed.

1. e. First of the late-lamented, and
again of her next love.

290. ناری د کندی سده ده لکه په نوی ساحتی پخپله
جمع ده ده حی

A widow is good to love for a calf won't
go into the yoke

291. د حمار کور څه سکا و؟ څه نارې وسې نور سکا شؤ
The tanner's house was filthy, and
when it rained it became worse
still.

(cf.—Piling Ossa on Pelion.)

292. ده کور کس نو ږ دارو نه لری تلار ده وای حه
ما ده بویه ولحله

He has not got enough powder for one cartridge in the house and yet he asks his father to buy him a cannon.

(Said of one who boasts of his family etc
cf : with 283.)

293. د کور دایې ده لری په ژروده اس وار ندی

He has not got a grain in the house,
and yet he books a turn at the

mill. (Making a vain show.)

294. سل روپي پور که د ژمي شپه په کور که

Borrow even a hundred rupees, but
spend a winter's night in your own
home.

(A Turi saying. The winter in Kurram
is very severe.)

295. کونړ ته نغاړه وهل فائده نه لري

It is of no use beating a drum to a deaf
man.

Also :— اوښ ته سارینده غږول دي

It is like playing the harp to a camel.

(cf :— To cast pearls before swine.)

296. کونړ په یوه خبره دوه ځل خاندې

A deaf man laughs twice.

i. e. First when he sees other people
laughing, and again when he realises
what has been said.

297. د کوهي خاوره په کوهي لږي

The clay of the well is expended on the
well.

i.e. It takes all the earth excavated from a well to fill it up again. Said of a profit which is expended on the source from which it was derived.

298. نه خولک دل نه کوهی کنی هه پخپله به کس
 دروژی

Who digs a pit for another falls into it himself.

Also :—

د دل په لار کس مه کنه کوهی حرب پخپله به د لار شي
 Don't dig a pit in another's path,
 perchance you may go by the same
 road yourself.

299. ک'رری په خوند د نه نم په خوږ د نم

Oh carrot ! I am not so pleased with
 your flavour as with the noise made
 in crunching you up.

(Note:—Said of things which are not so enjoyable in themselves as in the effect produced by them on others.)

300. پنځه واره ټکتي په خواۀ مه منډه

Don't cram all five fingers into your mouth at once. i. e. Behave yourself! Pathans consider it elegant and genteel, when eating, to insert the tips of two, or at the most, of three fingers into the mouth. The sight of the average Englishman eating with his fingers is revolting and nauseating. Pathans are often surprised that they have such bad "table-manners".

This saying also has the force of—"Dogs that put up many hares kill none."

301. څوک مه وهه په ټکتي تا به نه وهي په لټي

Never lay a finger on anyone, and then you won't be kicked

302. دا ټکر دا میدان

Here you are! This is a yard (36 inches) and this is a plain. i. e. Show your prowess!

(Note :—This was said to a Pathan

who boasted of having done a tremendous long-jump whilst in India. It is now used as a retort to any kind of boasting

cf :—The proof of the pudding.. ..)

303. گُل به صَنُوبَرِ صَدُورِ پِه کُل خُده و کُپَل

What did Gul do to Sanobar, and what did Sanobar do to Gul ?

(Note :—This refers to the well-known story of a most lovely princess of Tartary, who announced that she would marry the first suitor who could answer this question correctly. If, however, they failed to do so, their heads were forfeit ! Many tried to win the lady, and the battlements of her castle were decorated with the heads of the Failed B. A's (Bachelors of Adventures).

Our hero, whose six brothers had lost their heads in the fruitless quest, was a really beautiful Prince.

After a series of the most incredible adventures, hair-breadth escapes, and sanguinary battles, all of which were of a very high standard of blood-pressure, he succeeded in finding the correct solution to the problem.

Whereupon he returned in triumph and married the Tartar as well as several other beautiful ladies he had run into during his travels.

The saying is now used in the hujras as a riddle and elicits the reply, "Ask me another!"

The really inquisitive, who burn to know what Gul and Sanobar really did to each other, will find the whole story in a pamphlet in Urdu entitled 'Gul-o-Sanobar' published by Shaikh Barkat Ali & Sons Booksellers, Kashmir Bazar Lahore.)

304. هر چرته چه گل وي يو ازغي ورسره مل وي

Every rose has a thorn as its friend

Also :—

کُل بی ارغی به دی

Every rose has a thorn.

305. گلونه و دره چه ملک در ته گلزار سبّ زوران مه کړه
 شپو کشر، به د لار شي

Cultivate roses and your land will
 become a rose garden.

Don't plant thorns they will stick into
 your feet.

306. کښې له خدایي نوکې ور مه کړه د سر بدخ به آداسې

May God never give a bald headed
 man nails, or he will scratch his
 head to pieces.

(cf :—Put a beggar on horseback and
 he will ride to the devil.)

307. د کښې یو رښ رات دی

The bald headed always have one extra
 sense.

(Note :—They are generally supposed
 to be very wicked.)

308. که گور گران دِي دَ مَرِي نَا کَام دِي

Though the grave be a terrible thing,
the corpse must grin and bear it.

309. خپل گور هر چاته تڼک ښکاريږي

Everyone thinks his own grave too
small for him.

(cf :—Every horse thinks his own pack
the heaviest.)

310. هغه که دَ گُڼي زېن جوړوي نو به ي جوړ کوي

If he wants to make a saddle out of *gurr*
(molasses) he'll do it.

i. e. He's a wonder and can do anything.

311. هسار گيدرد دَ مَرِي په مقابله جذبېږي

A jackal at bay fights like a tiger.

Also :— پيشو هم په خپل کور کښ همرې وي

Even a cat is a lion in its own home.

(cf :— Every cock fights best on its
own dunghill.)

312. _____
 گدپر هومه د سادی ده حه خو دور حلی ده دی

Oh jackal ! Your nuptial pleasures last
 till the sun has risen.

(cf — Every dog has his day.)

313. _____
 دو گدپر ناری زهی او دل نه زهی د -
 ونسده ی حلی

One jackal howls, another does not- His
 hair just stands on end

314 _____
 د گدپر واده دی

It is only a jackal's wedding.

(Note — This is used to describe a
 slight shower of rain when the sky
 is fine The mating of jackals is
 popularly supposed to be of short
 duration.)

315 _____
 مړه گنده فارسی وای

A full stomach speaks Persian (instead
 of Pashto)

i. e The man gives himself airs for
 good feeding makes a man arrogant.

An Indian bearer when he has received
his pay may be heard to remark,
“Ham kuchh care about nahin
karta.”

316. دَ گِیدِی اِخوند دِی

He is a glutton.

317. لاس چِه مات شي غاري له څي

When the arm is broken the hand goes
to the shoulder. i. e. When down
in the world one turns to one's
friends.

318. لاس د بري کار دِی

Might is right.

319. سل په الله پوري يوه ي د بڼډو

When you spend a hundred (Rupees etc.)
on your best girl, you might just as
well spend one more on bracelets
for her. (cf :— Don't spoil the
ship for a ha'porth of tar.)

320. که لري هر څومره پخوي خوند ي غشوين وي

However much you cook tripe it will

still taste horrible. (cf.— Sour grapes can never make sweet wine)

321. لږ ورکد ډډ وکړه
 Give a little (in the name of God) and
 you will gain a lot.
 (cf.— The charitable give out at the
 door, and God puts in at the
 window.)

- 322 لشکر که د پلار وي هم بد دی
 Even if the *lashkar* belongs to your
 father it is an evil thing.
 i. e It is very expensive to keep.

323. لعل په اډو کس نه پېدری
 A ruby will not remain hidden
 amongst ashes.
 (cf.— Murder will out.)

- 324 لږی حلال نه دی سادک یی وردد دبار بدوی دی
 The short-tailed ox had not even been
 slaughtered when a man came
 along with a tray on his head to
 take the meat away.

cf:— Don't count your chickens
before they are hatched.)

325. لنڀي ڪه ڏ غودال پڻ ورڻ پيدا شه ڏو هيو ورڪ
نه ڏي

If the short tailed (ox) returns on the
day of threshing it has not gone
for good.

(cf:—"It is not lost if it comes at last".
or, "All is well that ends well.")

326. لنڀي غوايه پڻ لوري وڃڻه ڇه ڏ عزيزان ڪوي
هغه ته هم ڪوه

Oh short-tailed ox! Go up on to the
high ground (and look around) and
do as your kinsmen do.

(cf:— In Rome do as the Romans do.)

327. لور هم ڏ ڪور او زوم هم ڏ ڪور

He wants me to provide him with a
son-in-law as well as a daughter-
in-law.

(A preposterous request. cf:—Like
the tailor who sewed for nothing
and provided the thread himself.)

328. اوس ته جا ويل چه لوړه سده ده که ژره ويلی
چه لعنت په دواړو

Someone said to a camel, "Is uphill best or downhill?" He replied, "Confound them both!"

(cf:—It is six of one and half a dozen of the other.)

329. هر يو لوسى چه خوړدري مالدري

Every plate that is made breaks.

(Note:—This is used to express the transitory nature of life.)

cf :— سور د پړيو تو دی

330. لوشى د قام دد غوښل سر می په دریاب
(یا په اولو کیس) وچ شه

The bulrush was not a well-wisher of its own kind, and lo ! though its feet stand in water, its head is dried up.

Note:—This is a condemnation of lack of patriotism, esprit-de-corps etc.

331. لو کړي نه چه کار نه کړي لور په لوته تېروي

A reaper when he cannot work, sharpens
his sickle with a clod of earth.

(cf:— A bad workman quarrels with
his tools. The latter part of the
sentence also means, he wastes his
time.)

332. هر سوي پوزه توره کړي چه زه لوهار یم

Any one can blacken his nose and say
that he is a blacksmith. (Said of
the vain-glorious.)

333. که ته کړي سمې چاري تا به څوک نه نیسي په لیاري

If you behave yourself nobody will
interfere with you.

(cf:—A clear conscience is a coat of
mail.)

334. په لیلې هر څوک مین دي که لیلې په چا مینه شي

Every one is in love with Laila : in the
hope that Laila would fall in love
with someone (but she did not.)

(Laila was the daughter of an Arab
prince. In vain did all the nobles
of the land seek her hand. She

had given her heart to Majnun
and remained faithful to him till
death.

i. e. A wish alone is not enough to
achieve ones object. cf: "If
wishes were horses, beggars would
ride.")

335. هونديار نه اشاره ده لدوني نه ډنډه ده

A hint is enough to the wise, but a fool
needs a stick.

cf :— اصل له اشارت کم اصل له کونک

336. مار که خه کور څي چه سوړي لره ورشي برادر شي

نه دگور په غاړه راغلي نه شوي سم

When a snake approaches his hole he
straightens out ; whereas here are
you on the brink of the grave and
you do not straighten out.

(A rebuke to an old sinner.)

Also :—

مار که خه کور څي چه سوړي ته ورشي سم نه شي

Although a snake wriggles and curls
along the road, when it comes to
its hole it will straighten out.

337. هغه د لستونډي مار دي

He is a snake in the sleeve.

338. چه سري د مار وي که چرمشکي وي سري
په تيره ولا

Throw a stone at anything with a head
like a snake, even if it be a lizard.

339. په پړدي لس مار هم نه وژنه

Don't kill even a snake with the hand
of another.

i. e. See to everything yourself.

340. هغه مار په دښمن وژني

He gets his enemy to kill snakes for him.

i. e. He gets any one to do his dirty work
for him

341. تور مار يې ورستو نه وهنه کوي

You are a black snake (cobra); you
strike from the back.

342. مارغه دانه وينې او لومنه نه وينې

The bird sees the grain but not the
snare.

i. e. Avarice makes one blind.

343. هر مارتہ ہرہ می حالہ دو حدرہ دی د دل د حال

Every bird has its own nest, and no one of them knows about the others.

(c. f. One half of the world knows not how the other half lives)

344. چرہٴ د مالقی پہ خکلو خہ دوهیری

What does a fowl know of the flavour of salt.

(cf : —Pearls before swine).

345. د هعد منداری دلیری

He is very lucky and everything turns out well for him.

346. تاثر له مجلس دی

A man is known by the company he keeps.

347. هعد د منہ دہ کم وناسی

So and so is such a skinflint that he takes butter off a fly.

348. دَ هري مَچِي غُل شات نه وي

Every bee's excrement is not honey.
(cf :—All is not gold that glitters.)

349. سلو مَغانو ته يوه تيره کاپې ده

One stone is enough to drive away a
hundred birds.

cf :— سل پاپړ د يو لور

350. مړگ نه په وارډه دي نه په زارډه

Death is not for the young, nor for the
old (but for all).

(cf :—"Death devours lambs as well as
sheep".)

351. مړيې چه کا شي سري لوي شي

When a slave is called 'uncle' (i. e. be-
comes old) he gets a swollen head.

352. مړيې که د سرو وي کنه ي د جستو وي

Though a slave be of gold, his bottom
is of copper.

(That is, he will not be gold all
through. cf :—"He has a yellow

streak". Also, "Blood tells in the end.")

353. مَرِي شَرِي نِه مَوْنَدَا حَه وِي مَوْدَلِه نَو وِي جِه
شَل نَمَز نِه دِه

A slave could not get a blanket and when at last one was given to him, he complained that it was not twenty yards long.

cf:—Don't look a gift horse in the mouth.

354. مَرِي هَم پَه قَصِي سَه

So a corpse has begun to talk !

(Note:—Said of any notably silent member of a party who suddenly becomes voluable.)

355. مَرِي غَر نِه كَوِي كِه غَر كَوِي كِهِن شَلَوِي

A dead man speaks not, if he does, well, he tears his shroud.

(Said of a quiet or modest person who when he does speak has no shame and spares no one. cf :—Still waters run deep.)

356. مَزْرِي پَه پَنجَرَه كَنِس هَم مَزْرِي دِي

A tiger is a tiger even inside a cage.

357. مَزْه اِمَانَت نَه كُوي خَانَت (خِيَانَت)

The ground never plays false with a corpse that has been entrusted to it.

(Note :—It is a common belief amongst Pathans that if on burying a corpse, the ground be verbally charged with its care, it will be preserved in a perfect state until it can be given a proper interment. Most commonly done after a battle when the dead are given hasty burials. The words used are to this effect :—“Oh earth! I entrust this corpse to thy keeping for so long, when I shall require it of thee safe and sound.” First hand evidence has been obtained of a corpse that was exhumed two months after burial in this manner, in perfect condition, with, moreover, the hair and nails grown.)

358. معل په دهغانو زور وکړ دهغانو په حرو زور وکړ

Afghan soldiers are cruel to the villagers
who in turn are cruel to their
donkeys.

359. معل حقلې په دې نه په کور کس مدام حدت

It is better to raid into Afghanistan than
to wage continual wars in one's
own country.

360. د حوار ملا په نادمت حوک کلمه هم نه نږوي

When an impecunious Mulla calls (to
prayers), no one even repeats the
creed.

(Note:—On hearing the Azan (the call to
prayers) all Muslims repeat the
creed. The proverb means that no
one pays any heed to a poor man.)

361.

ملا په خپلي لور وږيږي

A Mulla is afraid for his own daughter.

(Note:—A Mulla's daughter seldom inherits her father's pious nature, and no one knows better than he the number of bad-hats in the village.

362.

ملا خڅېل ته نه ځي، د يادو جماعت ته نه ورځي.

A Mulla does not go to the jungle, nor a bear to the mosque.

Also :—

ملا له جماعت نه وزي او بلا جماعت له نه ورځي.

The Mulla does not leave the mosque nor the devil go into one.

i. e. Each minds his own business.

364. خُورک و لولیی مَلا شَبی خُورک و لولیی بلا شَبی

Some get educated and become Mullas;
others go to the bad.

365. مَلا مار دی نَ خوانانو کار دی
مَلا تالایی دی همیم زوی همیم نویسی دی

“ Mulla ! Here is a snake ! ”

“ That is a matter for brave lads ! ”

“ Mulla ! Here is a dish of food ! ”

“ Well, my son, my grandson, and my
self are ready for that ! ”

(Note:—Originally used to illustrate
the cowardice and greed of Mullas,
but now applied to all who poss-
ess these failings.)

366. مَلا مَلا نه یی سَاکُردانو پِه هوا کُوی

You're no Mulla ! Your pupils have
given you a swollen head.

367. مَذَرک پِه سُوَرِه نَفوسِی نه شَه پِه کَنه پُوری ی
حم و نَزلو

(Notwithstanding the fact that) the rat

could not get into its hole, it (went and) tied a winnowing basket to its tail.

(Note:—Said of poor people who encumber themselves with unnecessary expenses.)

368. د مذکور چہ مرگ راشی نو لار ته راشی

A snake comes to the road to die.

Also:—

د مار چہ اجل راشی نو په لاري برابر شي

(Note:—Said of outlaws etc, who are caught in British India.)

369. مذکور لښي کړ مړم نه کړ

I cut the snake's tail off, but did not kill it.

(Note:—This is used to express partial success.)

370. د تش مذبي اواز ښه خيزي

An empty vessel makes much noise.

371. د مُوتَمې د پاسه مه رښه

Don't reap above the closed hand.

i. e. practise the right way of working.

(cf :—Don't put the cart before the horse.)

372. له نشته موندی به دی کپ پر ټک دی

A hen-pecked husband, who does at any rate fill the bed is better than none at all.

(cf :—Half a loaf is better than none.)

373. د وړوکي هلک (با کورنۍ) په زړه خپله مور پوهېږي

The prattle of a little child is only understood by its mother.

374. جد هلک وده زړې مور نه ورکوي

The baby is not suckled till it cries.

(cf :—A closed mouth catcheth no flies.)

375. لور له مور زوي له پلار معلوميري

A girl takes after her mother, and a boy after his father.

Also :—

له مور هسي لور نكه چرنده هسي دوره

As the mother so is the daughter; as the mill so is the flour.

376. چه نه د وي د مور داسي مه وابه چه ورور

Don't call anyone 'brother' who is not the son of your mother, i. e. Be careful whom you trust.

377. چه مور ميره شي پلار پلندر شي

With the arrival of a step-mother, the father becomes a step-father.

378. په شاهدي کښ مولي خرخوي

You sell raddishes in Shahi (village).
(cf :—To carry coals to Newcastle).

379. له مئي کښ تور سپين

Like the black specks in a grain of pulse (which is white.)

(Note :— This is used to describe
very small proportion.)

380. میا شت اوله (یا ورنه) درخ کنی شی
One can see the moon on the first of
the month.

(Note :— The Muhammadan year is
lunar. This saying has the force
of, 'All in good time.')

381. میا شت پد کده نه پتدری
You can't hide the moon with a finger.
(cf :— Murder will out.)

382. میا شت گوره کال پرنده
Look at the month and judge the year
thereby.

i. e. Coming events cast their shadows
before them.

383. ن مدبری زوی مدبرو پسی خی ن وری وزو پسی
The lamb follows the sheep and the
kid the goat.

(cf :— Birds of a feather... ..)

384. میدري ته لږي اوبه درياب وي

A very little water is a sea to an ant.

Also :—

میدري ته پچه هم پدچومي دي

Even a piece of sheep dung is a hill to
an ant.

385. د میدري چه خدای په بدو شي نو وزري وک

When God wishes to destroy the ant,
he gives it wings.

(cf :— To give a man a rope to hang
himself.)

386. په پردي کور سل میلمانه هیڅ دي

What does it matter if there are a
hundred guests in someone else's
house ?

cf :—To cut large thongs of another
men's tethers.

387. د میلانو په بیره د کاله څه شي

What attention does the host pay to
the fact that his guests are in a
hurry ?

(Note :— Anyone who has sampled Pathan hospitality will appreciate the truth of this remark.)

388. مئلۍ کور نه شلۍ سه دی نه په گنده ده.

Better to drive the guest from the house than to go hungry one self.

A Turi saying which few Pathans accept.

Also :— نا وقت مئلۍ د اسمان ډډر دی

The unexpected guest is a thunder-bolt
(a bolt from the blue.)

389. منډه ساعت په ساعت راتډری لکه راتډری
د سپانانو ماحډه

Love increases from hour to hour like
a sepoy's pay. .

390. که نای نه وی نو سپری نه خا بکلی

If there were no barber, who would
pick out the ticks ?

(Note — This is a Yusufzai saying.
Yusufzais often wear their hair long
at the back of the neck, and so are
commonly worried by ticks, which

it is the barber's business to remove. Every village has its own barber, whom each villager pays-not in money-but one pound out of every eighty of the grain that he harvests.)

391. نَر زوي په رُونږي کښ مېلومېږي
One can tell a promising (lit. male) son even in his swaddling clothes.
(cf :--“The child is father of the man”.)

392. د نس غولي ژور دي
The belly's courtyard is capacious.
(That is, there is no satisfying it.)

393. چه نښتر زړېږي گوړي يې کښي ته لېږي
When a fir tree gets old, its sap goes to the bottom.
(Note :— This is said of old people in their dotage.)

394. چه چرته څي خپل نصيب به وړي
Wherever you go your destiny will follow you.

395. په سپوږم خو د څه نکرېزې نه دې لېږلې

Have you put *henna* on your feet ?

i.e. Why are you lagging behind ?

(Note :—Said to one who won't walk quickly : *henna* is put on the feet to beautify them and also to cool them. Therefore a man with *henna* on his feet will walk slowly and carefully so that it may not be rubbed off.)

396. د خولي نوړېي خو نه ده

It is not a morsel of food.

(That can easily be gulped down. Said of a difficult task. cf :—Rome was not built in a day.)

397. چه نوک خاږې کړې نو سړک پر منډې

Once he finds room for his nail, he'll shove his whole fist in.

(cf :— Give him an inch.....)

398. دېک عمل به د بادشاه کړې بد عمل به د رسوا کړې

Virtue will make you a king; evil will disgrace you.

399 هر چا سره نيكې كوه خو خپلو سره نيكې مه كوه

Do everyone a good turn except your own relatives.

i. e. They will only take it for granted and will not even thank you for it.

400. وده نه پس نكړيزي په كښي ولگوه

After the wedding put the *henna* on your backside !

Also :— اختر چه تير شي نكړيزي په ديوال وتپه

When the festival (Id) is over, plaster the wall with *henna*.

(Note : --The former refers to the well-known story of the villager, who asked a friend, who was going to town, to buy him some *henna*, as a wedding was going to be held in the village. On such occasions they don their best clothes and anoint their fingers with *henna*. The man was delayed in the town and returned two or three days later, and said to his friend, "I've done your commission—here is the

henna !" His friend's reply has become proverbial, and is used as a retort to anyone who does a thing too late to be of any use. Frequently only the first part of the saying is used—"Wāduh na pas!"

401. واده ماده نه و د سلو روپو ډول ټوټه شه
There was no wedding and a hundred rupee drum broke.

i. e. Every thing went wrong.

402. په سترگو يې واړنه را اوږدې ده
His eyes are bunged up with fat.

i. e. He is too proud to recognise his old friends.

403. له وږي نه واړه وېسل
To take the fat off a flea.

i. e. A skinflint.

404. وځو پورې داند هم ورسو
The green wood was burnt as well as the dry.

i. e. A holocaust - Also, the innocent suffered with the guilty.

405. اوري او نوک نه سره جدا کيږي

The nail and the flesh about it do not separate.

cf :—Blood is thicker than water.

406. وړندي د ورستي پل دي

The man in front is a bridge for the man behind.

i. e. Sets an example.

407. که ورور د خپل وي چه په راز د بل وي له هغه نه
دښمن بنده دي

It is better to have an enemy than a brother who prefers someone else's society.

408. وزري خوري به کوو حسد تر مينځه

We will remain brother and sister, but some sort of account must be kept.

i. e. Business first, then friendship.

409. ته م وزي وهه زه به د روژي وهم

Break my prosperity (lit. kill my goats) and I'll break Thy fast !

(The shepherd here threatens God in

the words of the proverb, for the loss of his goats. Fasting in the month of Ramzan is one of the five pillars of Islam and so he thinks that by this means he will be able to annoy God. (cf : Tit for tat.)

410. د وړې نظر په دسدرخوان وي

A hungry man keeps his eyes on the dining table.

411. د وړې نه غور د روڼۍ پټار وي

A hungry man always hears the sound of *chupatties* cooking.

412. وړې د زوی سرې خوري

A hungry man will eat his son's lungs.

Also :— وړې نه غنډ هم کاره ده

To a hungry man a ...is a carrot.

(cf :—Appetite is the best sauce.)

413. مور د وړې له حال څه خبر دي

What does the satiated man know of
the hungry man's state.

414. ورځ چه دېره شي ټوټک (نښه) په اوږه شي

i.e. When a man is out of luck every
thing goes wrong.

415. وسله که بار ده خو پکار ده

Though arms are a burden, sometimes
they are useful.

416. د يو وطن خاوره د بل وطن دازو وي

The dust of one country is gunpowder
(or medicine) for another.

(cf: What is one man's meat is another
man's poison.)

417. د طن سويه د وطن سپي نيسي

The dog of the country catches the
hare thereof.

(cf: Set a thief to catch a thief.)

418. — وطن و خورده چچنرو بدنای شوی د بلبللی

The sparrows ate up everything, and the
bulbuls were blamed for it.

cf :—Cat's paw.

419. په ولاړی شوی بی حه نه کښنې

Were you born standing that you won't
sit down ?

(Note :—Said to one who won't take a
seat when paying a visit.)

420. داسی وده نشده چه دار وهلی نه ده

There is no tree which has not felt the
force of the wind.

421. هره وده مه حوره نوه نه د رهر گندو سې

Dont eat of every tree, or one will turn
out to be as oleander (poisonous.)

i.e. Take care what company you keep,
or society you move in, so as not
to come to grief.

422. دنی وچه که د در لاسی خما له خپلی تنې نه وې

نوره نه جا وهام

The tree said, "If only the handle of

the axe were not made of my wood,
no one would be able to fell me."

423. که چه وینه زاري هسي مينه نه زاري
Love never weeps as blood weeps.
(cf :—Blood is thicker than water.)

424. نه هندوستان ليارې په سبر لنډېږي
Patience shortens the road to India.

425. هغه چه هندوستان نه دولت او د افغانستان نه سر
اوړي هغه هوښيار دي
He is a clever man who brings back
wealth from India or his head safe
from Afghanistan.

426. چه هوږه نه خوړي د خولي نه د بوي نه څي
If you dont eat garlic your breath won't
smell. (cf :—There is no smoke
without fire.)

427. هوښيار له کم عقل پند اخلي
A wise man takes warning from a fool.

428. د هيلو بچو ته غويي مه ښيه
Don't teach ducklings how to dive.

(cf :—Don't teach your grandmother to suck eggs. It is also used in the sense of, Don't be such an obvious fraud.)

429. زور بار دن کهي اس سي

An old friend is saddled horse.

i. e. Is always at your service.

430. لا دار شه لا بدار شه

Be either friendly or downright displeased.

i. e. No half measures.

431. دا سدي ورخي به وي اوداران به نه وي

These nights and days will go on (or remain) but friends will not.

i. e. Life is short.

432. د داعوان داري د داغ بهر وي

A gardener's flirtations take place outside the garden.

433. ددم په ژړا شوخ دي

An orphan is an expert in crying.

i. e. One accustomed to misfortune can endure it better than those who are not accustomed to it.

434. يَتِيمٌ رَوْثَةٌ وَنِيْلُهُ وَرِشٌّ وَرَبَانِدٌ كَالْشَّوْهِ

The orphan began to fast, and the days lengthened out into years.

(Note :—The Muslim fasts by day only, and so suffers most in summer when the days are long and hot.

The saying means that everything combines to distress the poor.

(cf :—Misfortunes never come singly.)

435. يُخْذِي خُدَايَ رَسُوْلَ نَهْ مَنِي يُو مَوْتِي مَالُوْجْ مَنِي

Cold acknowledges neither God nor His Prophet, but a handful of cotton wool.

i. e. One should not invoke God's aid in every trivial matter, but use the means He has provided.

(cf :—Heaven helps those who help themselves.)

ERRATA.

Page.	No. of the proverb.	For.	Read.
2	(line 7)	Heroditus	Herodotus.
17	11	from fire	fire from.
20	13	obatinable	obtainable.
21	8	troop	troops.
34	23	بدایری	بدایری
35	28	Kabul.	the Kabul.
37	37	اوش	اوش
43	60	دنکار	دنکار
43	61	man	men.
44	64	ندره	ندره
44	64	پلار	پلار
44	65	پلار	پلار
44	66	پلار	پلار
46	71	Because	because
48	76	درات	درات
51	86	philanthropic.	a philanthropic
54	97	very.	Very.
57	103	صداشی	صداشی
57	103	contra distinc- tion.	contradistinc- tion.
62	119	donkey.	a donkey.
67	141	wlll.	will.
72	160	undignified.	vulgar.

73	164	. l. e.	i. c.
74	166	shere.	sheer.
79	189	کبله چا کند	چا کبله کند
85	218	شوني	شدني
86	221	appeard.	appeared.
87	222	پوکل	پوکول
90	233	mauntains.	mountains.
103	279	278.	279.
103	279	hy.	by.
105	282	(i.e a village whose lands are dependant on rainfall.)	Delete.
110	300	andn auseat- ing	and nauseating.
112	303	really.	actually.
114	311	همزري	زمري
115	313	His.	his.
116	319	Rupees.	rupees.
116	320	گه	
123	344	salt.	salt ?
123	344	(cf: Pearls before swine).	Delete.
131	371	practice.	Practice.
133	379	describe.	describe a.
134	384	sheep.	sheep's.
135	388	Better.	It is better.
142	414	every thing.	every-thing.
143	421	as.	an.

